

BAP
T656_j

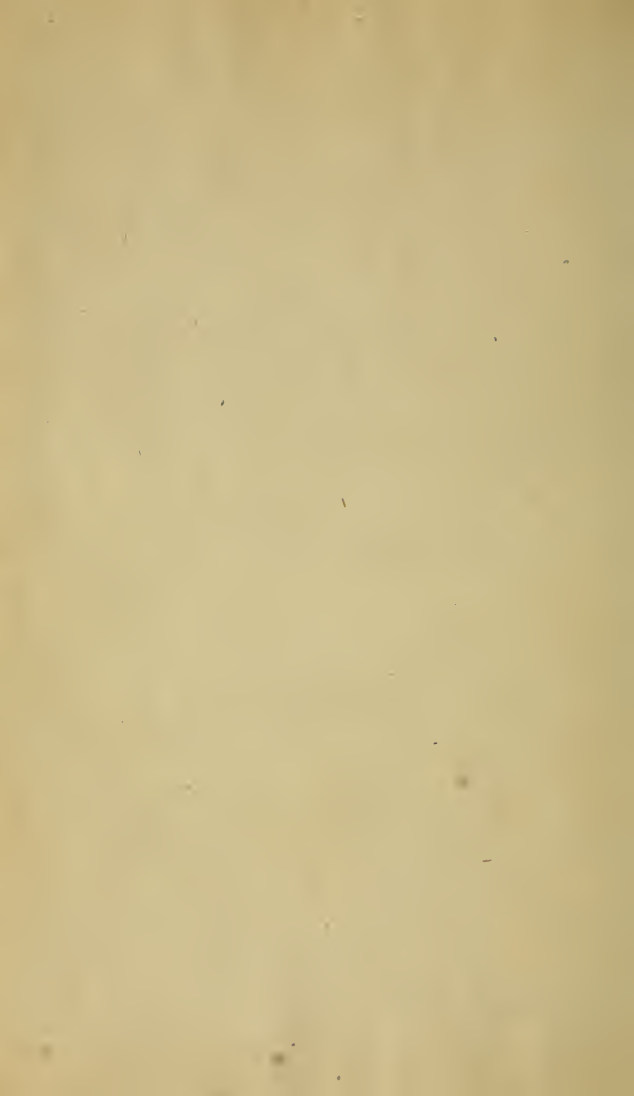
Library of the Theological Seminary,
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB

10386









A

Just Reply

To the BOOKS

OF

Mr. Wills, and Mr. Blinman. (with
Mr. Baxters injurious Preface)

FOR

INFANT-BAPTISM:

For Vindication of Truth and In-
tegrity of *Antipædobaptists*:

In a Letter to Henry Danvers Esq.

By JOHN TOMBES, B. D.

2 John 6. *And this is love, that we walk after his Com-
mandments.*

John 3. 21. *He that doth truth cometh to the light, that
his deeds may be made manifest that they are wrought
in God.*

L O N D O N,

Printed for the Author, and sold by H. E at
the Crown in Corn-hill, near the
Stocks-Market, 1675.

Thomas B. Evans

July 1861

My dear Sir

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
Thomas B. Evans

Ann Bampton Died June 7th 23
about 10 in the morning 1763
& Hannah died Saturday after in
Evening

Errata.

By the Authors distance from the Press, several gross mistakes have been committed, very injurious to the sence; which the Reader is desired to correct: and amongst them, these that follow.

PAge 2. line 16. read *Inhabits*] p. 6. l. 9. r. *a* for *as*. p. 9. l. 17. r. *faderally*. p. 14. l. 12. r. *Persons*. p. 32. l. 8. r. *is to*. p. 34. l. 7. r. *Genuine*. p. 35. l. 19. r. *αγοζαλα*. l. 32. r. *Children for Parents*. p. 4. l. 27. r. *Profelitisime* f. *Profession*. p. 45. l. 16. r. *αρευμα ιωαν*. l. 29. r. *initio*. p. 46. l. 11. r. *absurd* f. *abused*. p. 51. l. 4. r. *Precept*. p. 53. l. 11. r. *a tenth*. p. 57. l. 2. r. *40th*. l. 4. r. *supposititious*. p. 67. l. 30. r. *interest* f. *nearest*. p. 74. l. 24. after *Covenant* r. *external by Covenanting for them, or any other way as the Nations of the Jews were, but also by God's promise of Gospel Grace meant*, Gen 17.7. p. 87. l. 19. r. *is in*. p. 88. l. 19. r. *rationale*. p. 90. l. 1. r. *as years*. p. 91. l. 19. r. *orientis*. p. 92. l. 5. r. *reperitur*. p. 95. l. 27. r. *acquit* f. *acquiesce*. p. 96. l. 19. r. *αυτα*. p. 97. l. 27. r. *καδνδουλες*. p. 98. l. 6. r. *καδνδουλες*, Mat. 27. 57. p. 106. l. 10. r. *sine qua*. l. 11. r. c. 9. p. 9. p. 109. l. 30. r. *personalem*. p. 110. l. 27. r. *alter* f. *answer*. p. 118. l. 18. r. *cure* f. *care*. p. 119. l. 6. r. *permitted* f. *Printed*. p. 121. l. 8. r. *of it* f. *to it*. p. 126. l. 26. r. 1644. p. 132. r. *vertice* f. *virtue*. l. 18. r. *capit* f. *cani*, and *cateris* f. *caleris*. l. 25. r. *its* f. *her*. p. 133. l. 13. r. *Dr.* f. *Sr.* p. 137. l. 30. r. *in admission*. p. 138. l. 27. r. *juditious*. In the Catechism p. 12. add to the 39th. Q. *What are Christians to do when.*



A
LETTER
TO

Mr. *Henry Danvers,*

Concerning the Book of Mr. *Obed Wills,*
Intituled, *Infants Baptism Asserted,*
From *John Tombes, B. D.*

SECT. I.

*The Censures passed by Mr. Wills and
Mr. Baxter in their Epistles on Anti-
Pædo-baptists shewed to be Unright-
eous.*

SIR,

AS for Mr. *Wills* his Speech in his
Preface, of my Exercitation and
long since Answered by Mr. *Mar-
shal, Dr. Homes, Mr. Gerce, Mr.
Blake, Mr. Baxter,* (though I know not that
Mr. *Baxter* hath done any thing in Answer to
B those

those Writings) it is to me a sign of much Subdolous dealing to hide from People the knowledge of my Review, or much Negligence in him, who taking on him to handle that point, notwithstanding he quotes oft my *Precursor*, the Title whereof might have minded him of my *Review*, wherein I have Answered all that I met with in the most Eminent Divines, Prelatical, Presbyterian, Independent, in *Old and New England*, and *Scotland*, and that in a Scolastical way without wrangling; yet mentions not those Writings which he might have seen at *Oxford* when he was there in the *Bodleian Library*, and that at *Magdalen hall*, or living in the chief City of the County he inhabiting should have, if it had been desired, communicated to him, and should have been considered, if he had sincerely and impartially sought Truth, and its discovery to People. The Antipædobaptists are confirmed in their Position, that Infant-Baptism is a great, and pernicious Errour, being against the Institution of Christ, in that which is made one of the Six Principles of Christianity, *Heb. 6. 2.* of most importance to engage men to adhere to Christ; so that it was heretofore accounted, that whereby persons were declared Christians, and a Sin scarce pardonable to go back from Christianity, or to commit any trespass which consisted not with it after Baptism, but now at best is but a meer Formality, or Civil Custome, if not a mockery,

ery, as it is commonly used; yea, hath brought into the Church of God such Abuses and Corruptions, as have quite disordered the Church of Christ, and the Ministry thereof; and is maintained by Papists and others, as an Ecclesiastical Tradition, upon that most gross and arrogant pretence, by which, millions of Souls are deceived: as if by casting water on the face of an Infant of a few days old, they did Baptize, regenerate it, free it from Original Sin, and make it a Christian Soul, and a Believer: and by others, upon worse Falshoods, which are manifestly Anti-Evangelical; that the Covenant of Grace, *Gen. 17. 7.* made to *Abraham* and his Seed, is made to every Believer, and his Natural Seed; which, God not performing, doth incur the Crination of Lying, which is a horrible Blasphemy: and that we are to be directed in Baptism by the Command of Circumcision; which if true, we are still under the Law, which Christ hath freed us from; and the end of the Ordinance of Baptism is quite perverted, which being appointed by Christ to express our Duty, is now only accounted a Priviledge to such, as neither know, nor can perform the Duty. As for Mr. *Baxters* Fancies of a Mediate Discipleship by the Faith of the Parent, or Proparent, as his Term is, by which he terms an Infant a Disciple to be Baptized; no Text is alledged for the use of that word in his sense, but *Act. 15. 10.* which cannot be meant of

an Infant, the putting the yoke being by Teaching, *v. 1.* and therefore the Disciples, *v. 10.* cannot be meant of Infants, but of the Brethren so taught: and sith Mr. *Baxter* himself, *Plain Scripture Proof*, &c. p. 17. confesseth that the Yoak is the judgment and practise which the Doctrine, *v. 1. 5.* did teach them; any that understand Common sense might perceive, that the Disciples there are not Infants, on whom that yoak could not be put; nor are Disciples meant, *Mat. 28. 19.* who are only such as are taught by Preaching the Gospel, and become Believers, *Mark 16. 15, 16.* As for his other Conceit of an Ordinance of Infants Visible Church-Membership, or Admission to it unrepealed, it is a piece of Non-sense; Visible Church-membership being by something discernable in the Church-member by sense, which is not from an Ordinance Commanding us, or enacting a Law liable to repeal; but from a fact of Divine Providence, making it to be in actual existence, which being once done, cannot without a contradiction be undone, no not by God himself: and being from the estate or act of the person termed a Visible Church-member, cannot be barely by the Covenanting or Consenting of another, without any sensible act, or habit of the supposed Visible Church-member signifying it, which in Infants is none at all. And for an Ordinance of Admission of an Infant into Visible Church-membership,

bership, there is no other in the Old Testament but Circumcision; which, he that holds unrepealed, against the Gospel maintains the Ceremonial Law of *Moses* Obligatory, of us Christians condemned as Judaizing, *Gal. 5. 2, 3.* But if he mean by a Law or Ordinance of Infants Admission to Church-membership, Unrepealed Baptism, which is the Ordinance of Admission, now in force, his Argument is meerly nugatory, it being as if he had said, the Ordinance of Baptizing Infants is not repealed, therefore they are to be Baptized; which is all one as to say, they are to be Baptized because they are to be Baptized. And to speak the truth, they that plead for Infants Title to Baptism, by their being by their Parents Faith in the Gospel Covenant, sith they cannot maintain that God hath promised to be a God by Regenerating and Justifying every Believers Child, which is only the Gospel Covenant, but cannot be said of every Infant of every Believer, no not of *Abraham* himself, without contradicting, *Rom. 9. 6, 7, 8.* and imposing on God a Promise he doth not keep, which is to make him a lyar; they are driven to invent a Covenant Outward, and a being in Covenant in respect of Outward Priviledges; which neither is the Gospel Covenant, *Gen. 17. 7.* nor is made by God there, or any where else, nor is kept by God, sith every one of a Believers Seed, no not *Abrahams*, is thus in Covenant; Milli-

ons being still born without external Church-Priviledge of Baptism, or Visible Church-membership, nor by their Parents Covenanting for them, sith they may be dead when the Infant is born: and if they mean they are in the Gospel-Covenant, or it belongs to them in respect of Outward Priviledges, when they are pressed to shew what that outward Covenant or Priviledge is, they can assign none but the Outward Administration, or having the Seal of the Covenant; and this Seal is not the Lords Supper, but Baptism only: so that this is their Argument (if the terms be distinctly opened) Infants of Believers, as their Natural Seed, are all in the Gospel Covenant, not the Inward, but the Outward; that is, the Outward Administration, that is, Baptism: therefore to be Baptized, which is meer trifling, as proving they are to be baptized Because they are to be Baptized, the silliest of all Falacies; which yet I shewed in my *Apology*, Printed in the year 1646. to be in effect Mr. *Marshals* first and main Argument for Infants Baptism, *Seet. 10.* and is, if it be sifted, Mr. *Wills* his Argument, and is a ridiculous *petitio principij*. And surely it is a sign that God hath left men to be deceived, when Ministers and People, even those who seem to be zealous for pure Ordinances of Worship, against Human Inventions; so often urging *Dent. 12. 32. Isa. 29. 13. Mat. 15. 8. Mark. 7. 6.* and have sworn to

to endeavour in their Place and Calling, Reformation in Worship according to Gods Word, do after so full discovery of the subtilty of their unproved Dictates for Infant Baptism, abuse Scriptures so grossly as they do, avouching and using that for Christian Baptism, which is a nullity; neither being indeed Baptism, but Rantism; nor of the Person appointed by Christ to be Baptized; nor into the Name of Christ in that sense in which Baptizing into the Name of Christ is meant, by *St. Pauls* words, *1 Cor. 1. 13, 15.* which shew then a man is Baptized into the Name of Christ, when at his Baptism he owns by it Christ Crucified, as being a Disciple of Christ, and is thereupon Baptized, which is manifestly the Duty of the Baptized, *Acts 2. 38. Acts 22. 16.* which no Infant can perform: nor is it of any avail to him, nor any Service to Christ, which should be the business of the Minister, who is to act as a Servant of Christ, else he shews himself disobedient to him; and when he acts without his Commission, not according to his Institution by the Apostles Rule about the Lords Supper, *1 Cor. 11. 23, &c.* but imposeth on mens Consciences Infant Baptism instead of it, takes upon him that which is proper to Christ his Master, arrogantly usurping his Authority, and profanes his most solemn and chief Ordinance, especially when notwithstanding he seems

to pray that he may rightly and duly Administer Gods Holy Sacraments, and teacheth that Repentance whereby they forsake sin, and Faith in Gods Promise, are required of Persons to be Baptized, yet takes upon him to Baptize them, that it's confessed neither have, nor can ordinarily have them upon a promise of Sureties, who for the most part are ignorant of the Christian Doctrine, and mind not what they undertake; yet do most presumptuously (as if they were God, who alone can promise and perform that an Infant shall repent and believe) Promise and Vow them in their names, without any deputation from them; and upon Questions put to them, give Answers containing falsehoods, and seem to give thanks to God for that which they should confess as a sin, and beg pardon for it, as being a corrupt Custome brought into the Church with Infant Communion, as Bp. Jewel in his Reply to *Harding*, art. 2. divis. 25. shews; and is confessed by many Learned men to have risen out of mistake of *John* 3. 5. *John* 6. 53. upon which, many great Abuses have followed. Nor is Mr. *Baxter* more excusable, who after the Proof in my *Felo de se*, that his own Arguments against Mr. *Blake* overthrow his Position about Infant Baptism; yet persists in the third Tome of his *Christian Directory* to give such rotten and stinking Resolutions about

In

Infant Baptism, from a pretended Baptismal
 Vow and Covenant, and a Priviledge from
 the Dedication of all that is the Believers
 to God ; whereby not only the Parent that
 is a True Believer, but any that is a Pro-
 parent not only a Surety, but also any
 Proprietary or Owner of a Child, as a
 Guardian, or Master, by his Dedication
 and Consent intitles to Baptism an Infant that
 is not his Seed, but by Adoption or Civil
 Right is at his disposal. So as that this is to
 be taken for the Baptism Christ requires,
 though according to their own (but false.)
 exposition of 1 Cor 7. 14. this Proposition is
 included ; All the Children, whereof one of
 the Parents is not sanctified by the Faith of
 the other, are unclean, that is, not Aderally
 holy, nor to be Baptized ; which, if true,
 would prove the Children of Infidels when
 adult, though their own or Believers are
 not to be Baptized. These things, if Mr.
Wills and Mr. *Baxter* did consider as they
 ought, they should fear to Censure the Con-
 tending against Baptism of Infants, as
 unnecessary and fruitless Endeavours, and
 to impute to them as if they were from a
 bitter, restless, unpeaceable Spirit. Nor
 should Mr. *Wills* in his Persuasive to Unity,
 p. 157. untruly have judged my Speech, there
 recited a very uncharitable passage, and con-
 tradicting what I had said before : And
 how far I am from Schism, all that read
 my

my Writings, or know my practise, cannot be ignorant; and therefore methinks should acquit me from it, if they had any regard to Truth or Charity: Nor should Mr. *Baxter* have reckoned us among the Unthankful, as disputing all Infants out of the Visible Church of Christ, and Covenant, but have shewed his Repentance for his audacious belying God, as if his forged Interest of all Christian Believers Children in the world in the Covenant and Visible Church of Christ, were Gods Truth, and his Churches Right.

S E C T.

S E C T. II.

*That Infant Baptism is inconsistent with
the Institution and Practise of Bap-
tism in the New Testament.*

AS for Mr. *Wills* his Answers to your Ar-
guments for the Baptism of Believers
only from *Mat. 28. 19. Mark 16. 15, 16.*
That which he saith [that the words of
Christ in both these places do not hold forth
the proper Subjects of Baptism, or the form,
or manner of Baptizing being delivered in
general and indefinite terms, as, all Nations,
every Creature, by transitive words, Teach
them; Preach the Gospel] is false, and de-
rogatory from Christ's prudence and faith-
fulness, as if he gave commands with un-
certain direction of what they were to do.
But the truth is, though the words be gene-
ral and indefinite, and do note a transcendent
Action: yet both the Action is determinate,
and distinctly expresseth what they were to
do; and the Subjects whom they were to
Teach and Preach the Gospel to, are plainly
expressed to be all Nations, every Creature,
that is, Persons capable of hearing, and under-
standing; not only of the *Jews*, but also of
the *Gentiles*; and the term Baptizing signi-
ed

ed immersion into water, and the Subjects to be Baptized, Disciples, or Believers of all Nations (the word *ἁνθρώπων* Mr. *Wills* himself acknowledging to be rightly Translated, make Disciples) and those of any Nation, *Jew* or *Gentile*, and this to be the constant rule of their Office; and therefore hath the promise of being with them to the end of the World: which shews, that in Preaching and Baptizing, they should follow this Precept, not only at first Conversion of a People, but also of their Posterity in their future Ages. Nor doth it advantage Mr. *Wills* to say [that this Commission was for the Discipling of the *Gentiles*, and Baptizing them] for besides that the Subjects being *all Nations, every Creature*, comprehends *Jews* as well as *Gentiles*, and Baptizing was to be of the Disciples of both People; and so the Apostles shew by their Practise they understood Christ's meaning, not dreaming that any would put such a witless sence on Christ's words, as Infant Sprinklers do; [that as *Jews* Circumcised Infants, as being in the Covenant, and so were to be Sealed; so do you Baptize, or Rantize Parents and Children, as being in a Gospel Covenant of God to be a God to Believers and their Seed] And sure if the Apostles had understood Christ as Pædobaptists do, they were very undutiful, that when they Baptized *Jews*, they did not Baptize their Infant Chil-

dren, which the many thousands mentioned *Acts* 2. 41. *Acts* 4. 4. were not without, and their exposition of *Acts* 2. 39. determines they had; and their right to Baptism thence to be asserted. But we must allow Pædobaptists, it seems, as Painters and Poets, to fain any thing for the countenancing of their Baby Sprinkling. Nevertheless, if Mr. *Wills* his fiction were granted [that Christ's institution *Mat.* 28. 19. were a new Commission appointing the Discipling, and Baptizing Disciples of *Gentiles* only] it would however shew, that Christ appointed none of our Children, who are *Gentiles*, to be Baptized, till they were taught, and by Preaching the Gospel to them were made Disciples, unless he will have the Commission to be of Preaching to, and Baptizing any *Gentile* whatsoever, though a Natural Fool, Madman, or professed Infidel. Nor can any be included, but such as in their own persons are made Disciples or Believers, whether by us, or Gods immediate Call, as St. *Paul* was; which if it were done to an Infant, and revealed by God, as *Saul's* Conversion to *Ananias*, there would be no doubt of its Baptism. But the Institution, *Mat.* 28. 19. being the only Commission we have of Baptizing is the ordinary Rule to us of that Office, and not including Infants, who are not made Disciples by teaching the Gospel; it is against the Rule to Baptize them as

fan-

fancied to be Disciples *Seminally*, in and by their Parents, as if Believers could beget Disciples of Christ, by Natural Generation; like as Mr. *Blake*, in his *Birth Priviledge*, applied the Term, *Jews by Nature*, Gal. 2. 15. unto Christian *Gentiles* Infants, which being absurd, this is a reason why Infants are not to be Baptized, as Profelytes Infants were to be adjoyned to the *Jewish* Nation, without any diminution of Priviledge to them, which Profelytes' Infants had, the Church Christian being not of Person by humane Birth, but Spiritual Regeneration. 'Tis true, that *Mat.* 10. 42. with that *Mark* 9. 41. proves [those Persons that are Disciples belong to Christ] but not that all that belong to Christ are Disciples; Holy Angels belong to Christ, yet are not Disciples in the sense there meant, or *Mat.* 28. 19. *Acts* 15. 10. is impudently alledged to prove Infants Disciples there meant; sith it is manifest the putting yoke was not actual Circumcision, but teaching the necessity of it, *v.* 1. which it were ridiculous to do to Infants: yet if it were actual Circumcision, it doth not prove Infants to be certainly meant by Disciples; sith adult Believers of the *Gentiles* also were required by the *Jews* to be Circumcised, as *Timothy*, *Acts* 16. 3. As for that which Mr. *Wills* saith, [that all Nations, *Mat.* 28. 19. is put in immediate opposition to that one Nation of the *Jews*] it is false: For it is put not in opposition, but
in

in Conjunction with the *Jews*, the one as well as the other; *Gentiles* as well as *Jews* being comprehended therein. The prattle [of the Seed of Disciples, born Disciples by the relation of the Covenant, and so may have the Seal set on them without any precedent Teaching] is a vain unproved Dictate; as if a Title to Baptism were by a relation to the Covenant (which is a meer figment) and Baptism were in its nature a Seal of the Covenant, which the Scripture nowhere saith: nor is any such thing according to the Institution, as Baptizing persons because of Relation to the Covenant. That which is alledgged from Dr. *Hammond* of the Institution of Christian Baptism to be expounded by the custome of Baptizing Profelytes and their Children (which is by Sir. *Norton Knatchbulls* Animadversions on 1 *Pet.* 3. 21. made doubtful) is said without proof, and is contrary to the practise of the Apostles, which best expounds Christs meaning; and *Acts* 14. 21. shews, that they understood making Disciples to be by Preaching the Gospel; and if the *Jewish* Custome did direct us, we must Circumcise and offer Sacrifice for them, as well as Baptize them; and now none are to be Baptized neither Parents nor Infants born of Believers, sith they Baptized none born after the first Baptism, because they were not then born in uncleanness but holiness, and their Baptism was immersion. All which is proved by me in the

in the second part of my Review, *Sect.* 24. and the third part *Sect.* 96, &c. Nor is there a proof of Infants damnation without Faith, from *Mark* 16. 16. because of the duty of Baptism after Faith, sith the words, *He that Believeth not shall be damned*, must be understood as *John* 3. 5. 18. 36. 1 *John* 5. 10, 12. and other places of those to whom the Gospel is Preached, as the Context v. 15. leads us to limit it; and therefore I conclude, that unless we will do as the Council of *Constance* did, when it decreed that however Christ Instituted the Lords Supper in both kinds, yet the Church Determines otherwise; so we are resolved, that though Christ Instituted Baptizing of Believers and no other, yet we think Infants, which are no Believers, are to be Baptized. By which action *Pædobaptists* do infringe that Rule which the Apostle went by, 1 *Cor.* 11. 23. against the Corruption of the Lords Supper in the Church of *Corinth*, and all Protestant Writers urge against the Papists Mass, and other Rituals of the *Roman* Church.

SECT. III.

Mr. Wills doth without Cause except against Mr. Danvers, as urging Mr. Baxters Sayings in his Book against Mr. Blake against his Opinion for Infant Baptism.

AS for that which, p. 11, 12, 13. Mr. Wills saith of your alledging Mr. Baxters words against his own Opinion [as if it were out of indignation, because of his so notable wounding our Cause, as if you were posselt with a Malevolent Spirit against that Learned and Godly Divine, and glad of any occasion to wound his Reputation; that our alledging his Sayings against himself were Cavils of unworthy Persons, traducing and perverting the sayings of that Worthy Person out of disingenuity to countenance our Errour] it is so venemous and unrighteous a passage, as might amaze me, that a man, in shew a visible Saint, Minister of a gathered Church, should not only in heat utter, but also deliberately write and Print it; had I not been so much acquainted with the intemperate dealing of Mr. Marshall, Mr. Baillee, Mr. Geree, Mr. Baxter, and others in like manner: The Passages you cite out of Mr. Baxter, I acknowledge that you had them from my *Felo*

de se, not as a Plagiary, but as an honest Borrower; and if there be any wrong done, it is to be charged on me, who do not find that I have misused Mr. *Baxters* words, or any way traduced him, or perverted his Sayings, or used any Cavils out of any Malevolence, or disingenuity, having in my Epistle before my *Fello de se* prevented these Objections; declaring, that my dealing therein was such as Bishop *Morton* used in his *Catholick Apology*, and almost all the Learned Protestants, who confute the Papists by their own Sayings, use, as when King *James* and Bishop *Andrews* alledg *Bellarmines* words, *lib. 5. de Justificatione, c. 7. prop. 3.* against his whole dispute about Inherent Righteousness and Merit; and Bp. *Hall*, *Honor of the Married Clergy*, first book, *sect. 21.* saith rightly, *Basils* Rule is a sure one, that the witnesses of Enemies are most convictive. And therefore it was a most just way in me to convince Mr. *Baxter* of his evil dealing by his own words, so fully and rightly according to Holy Scripture delivered, detecting his own errour; and would, if he had not a hardned heart, have wrought in him Repentance for deceiving so many thousands of Souls by his accursed Book, termed, falsely, *Plain Scripture Proof for Infant Baptism and Church Membership*, in which that practise, which is a prophaning of that great and most holy Ordinance of Christian Baptism, worse than the prophaning the Lords Supper, 1 Cor.

11. 20, &c. being in effect, as used, a nullity, or rather a mockery, is justified and promoted, and his own Writing overthrew his Position even then when he Printed his first Edition of his Book, as those which I alledge in my *Præcursor*, sect. 16. Besides *Justin Martyr's* words and his Speech out of the Second Edition of his *Saints Everlasting Rest*, part 1. sect. 5. p. 179. in the Margin, to which, besides what I alledge in my *Felo de se* out of his second Disputation of Right to Sacraments against Mr. *Blake*, I add that in the first Edition of his *Plain Scripture Proof*, p. 298, 299. he said; in the Institution and every Example of Baptism through all the Bible the first Grace is pre-requisite as a Condition; *John* required a Profession of Repentance in those he Baptized. Jesus first made them Disciples, and then by his Apostles Baptized them, *John* 4. 1. The solemn Institution of it, as a standing Ordinance to the Church, which tells us fully the end is in *Mat.* 28. 19, 20. Go and Disciple me all Nations, baptizing them, &c. now for the Aged, a Disciple and Believer are all one, *Mark* 16. 16. *He that believeth and is baptized shall be saved.* *Act.* 2. 38. *Repent and be baptized every one, &c.* 41. *They that gladly received his word were baptized.* *Acts* 8. 12, 13. *The Samaritans believed and were baptized both men and women; Simon himself believed and was baptized.* *Acts* 8. 36, 37. *If thou believest with all thy heart thou mayst*

(be baptized) *and he answered, I believe, &c.* Acts 9. *Paul believed on Ananias his Instruction and then was baptized.* Acts 10. 47, 48. & 16. 15, 33. & 18. 8. & 19. 4, 5, &c. You see this required, that all at age do first believe and then be baptized : I require some Proof that God hath Instituted baptism to Infants to one end, and to the Aged to another where the Aged are capable of both : And to feign such a thing without Scripture proof, is to feign a Covenant and Ordinance that God never made. If Baptism have ends so exceeding different in Infants and the Aged, then you must have several Definitions of Baptism, and so as it were several Baptisms. But the Apostle saith, as there is but *One Lord, and one Faith*, so but *One Baptism*, Eph. 4. 5. And sure they that make the using of the words, *I Baptize thee in the Name of the Father, Son, and Holy Spirit*, as Essential to Baptism, accounting it not right Baptism without them, because of the Institution, *Mat. 28. 19.* must, if they will keep to their own Rule deny any to be rightly baptized but Disciples, or professing Believers, and Infant-baptism to want that which is essential to that baptism Christ appointed, and so to be no Christian baptism. These Allegations, besides those in my *Felo de se*, do so wound Mr. *Baxters* Cause, and prevent the restraining his word to the baptism of the Aged, that they prove none but the Aged should be baptized ; and therefore his

own words do prove that his Infants Visible Church Membership and Baptism are but his own Figments; which I did in my *Felo de se*, Printed 1659. and in my Letter to him, Aug. 10. 1670. tell him, tell him, and now to you rehearse, not out of any ill will to him, but commiseration of those Christians that are deceived by him, and out of love to him, that he may repent his exceeding injuriousness to the Church and Truth of God, and to myself; who, if any could shew me that I have done the like to any, would have burnt my book, and humbly on my knees have begged pardon. This is enough to answer Mr. *Wills* his base Insinuations of you and me, as if we wronged him and others, by citing their words, and not setting down all their words for Infant-baptism: which there was no reason we should do, when we use a mans word against himself, unless we had said his Opinion was against Infants-baptism, whereas we said only his own words in one place were against that which he avoucheth in another; and this we said not, was in positive terms, but by just Consequence, which was no dissingenuity.

S E C T. I V.

The Apostles Teaching and Practise is rightly alledged against Infant Baptism.

AS for Mr. *Wills* his Answer to your second Chapter, your Argument is ill recited thus [We read of no Children baptized, therefore there were none] But it is thus, The Apostles taught that Persons should be Baptized after Repentance, and Faith according to Christs Commission, and there is no instance of any other Teaching or Practise to warrant Infant-baptism; therefore to Introduce another Practise, is not only contrary to Christs Commission, but contradictions to the Apostles Teaching. Which being an Argument, not as he makes it, but thus, The Apostles Doctrine and Practise shews how Christs Commission should be understood; and Christs Commission and their Doctrine and Practise contains the Rule we should follow, and that warrants no Baptizing but of Believers; therefore Baptizing Infants, that are not such, is unwarrantable. So that it will concern them, who assert and practise Infant-baptism, to shew Christs, or the Apostles Teaching or Practise to warrant it, unless they will hold, we may swerve from

from the Rule of Christ without sin by altering it, and doing otherwise than it appoints; which the Apostle would not do, *1 Cor. 11. 23.* and generally Protestant Writers condemn additions to Divine Appointments, as against the Papists and others in their Confessions, Books and Sermons, I could abundantly evince. I named *Art. 26, 28, 30.* of the Church of *England*, with many more, in the second part of my *Review*, sect. 5. and could add scores to them, which prove the Commission, *Mat. 28. 19.* to be exclusive of Infants from Baptism according to ordinary Rule, it being a Received Axiom, that in Precepts, expressing what, and to whom a thing should be done, it should be done so, and to them only as it is commanded. And therefore we are not tied (as *Mr. Wills* imposeth on us) to shew any Infant of believer Baptized at age (though I doubt not *Timothy*, whose Mother was a Believer, and he Circumcised at age, to have been Baptized at age, reading what I find *Acts 16. 1, 2, 3. 2 Tim. 1. 5, 6. & 3. 14, 15.*) but they that aver Infant-baptism, are bound to shew any Infant to have been, or ought to have been Baptized according to the Scripture in its Infancy, Church Tradition no more justifying it, than Infant-Communion, as I shew in my *Præcursor*, Sect. 3. and in the third part of my *Review*, Sect. 88.

S E C T. V.

*The Argument from Gen. 7. Rom. 4. 11.
Col. 2. 11, 12. from the Covenant,
Circumcision, the Seal to prove Infant
Baptism is of no Vallidity.*

WHat Mr. Wills saith in Answer to *Ch.*
3d, supposeth [that the Circum-
cision, *Gen. 17.* is a Rule to us about Bap-
tism] which is false, there being no rule in
mere positive Rites, but their Institution,
and the Institution being not *Gen. 17.* but *Mat.*
28. 19. and it not including Infants there, is
no rule for Infant-baptism. That which is sup-
posed [that Cristian Babtism comes in the
room and use of Jewish Circumcision] is from
a mistake of *Col. 2. 11, 12.* Where no Circumci-
sion in the flesh is exprest, or can be meant,
but that of Christ in his own person, and there
it is made the exemplary efficient of Spiritual
Circumcision, and Believers compleatness in
him, who is the head of all Principallity and
Power. Which to say of every Ministers
baptizing even of an Infant is to ascribe that
to such a one as is proper to Christ, which is
blasphemous, besides, that which answers
to Circumcision spiritual *v. 11.* is burial with
Christ in baptism, and being raised with him
by

by the faith of the operation of God who raised him from the dead. And to say there is the same ground of Infant-baptism as of Infant-circumcision is to assert that the Command of Circumcision is obligatory to us. As for the conceit of parity of reason from analogy or proportion between them, its upon a false surmise that there is a reason of them to direct us in their use besides the will of the ap- pointer : And to say though Christ and his Apostles have not told us so, yet we think it should be so, that as Infants were Circumcised, so they should be Baptized, it is as if we said, Though Christ and his Apostles have not told us so, yet we think it should be so, which is to impute defect in them, in that they should have done, and more Wisdom and Diligence in our selves about ordering divine service, which is extreme arrogance, and Blasphemy. As for the talk of the Covenant and seal which is used by Pædobaptists, for Infant-baptism it is frivolous. No where is common-circumcision termed the seal of the Covenant of grace. The Apostle *Gal. 5. 3.* makes it rather a seal of the Covenant of works. And for *Gen. 17. 4, 5, 6, 7, 8, 9, 10.* It is only said to be a token of the Covenant with *Abraham*, which Covenant is manifest by the promises of the Land of *Canaan*, to him and his seed, & that Kings should come out of him, &c. Was not a pure Gospel Covenant, though under the domestic or national promises to *Abraham* peculiar to

him and his posterity by *Sarah* spiritual blessings in Christ were shadowed. But the promises as to *Abrahams* natural seed belong not to us *Gentiles*: Nor Circumcision was a token to every one Circumcised, that the promises whether national or Spiritual, did belong to him: Nor was interest in the Covenant the adequate formal or proper reason of the Circumcising of them. For *Ishmail* was Circumcised and others were to be Circumcised, to whom none of the promises in that Covenant were made, as is plain from *Gen.* 17. 21. 23. *Rom.* 9. 7, 8. *Gal.* 4. 28, 29. And therefore there was no good Argument: they were in the Covenant therefore to be Circumcised, for Females were in the Covenant yet not to be Circumcised: Nor on the other side, Males were to be Circumcised, therefore they were in the Covenant. For *Ishmael* and others were to be Circumcised, yet not in the Covenant, the reason of persons Circumcision being the command not interest in the Covenant, much less it is true which *Mr. Wills* saith [Children are baptized by the promise first to the Parents, believers, and in them to their seed, as subordinates] as he ineptly speaks. For, besides, that there is no such promise in Scripture, that God will be a God to every believer, and his natural seed, the rule of baptizing either Parents or Children is not interest in the promise by Gods promise to them, but their profession of faith, or being Disciples of Christ, whom

whom alone Christ hath appointed to be baptized. As for the conceits of the nature of Sacraments as seals of the Covenant of Grace, and that they who have right to the Covenant have right to the seal] they are but vain, though common in Writers and Preachers discourses. For no where are Sacraments termed seals of the Covenant of grace, either those of the old or of the new Testament. Only *Rom. 4. 11, 12.* *Abrahams* Circumcision in his own person, & no other persons Circumcision is termed the seal of the righteousness of faith, and not of the Covenant or promise of what we should have, but a seal for assurance farther, or memorial of what he had before he was Circumcised, and this his Circumcision was a seal of the righteousness of Faith, which is Gospel grace, not to his natural seed as such nor to any others natural seed as his but to his seed by faith even Gentile-believers that were not, nor were to be Circumcised: And therefore from hence to gather a definition of Sacraments, as that they are seals of the Covenant of Grace, is vain. For the term seal which is a Metaphor its contrary to Logick rules to make it the genus in a definition, as not shewing what it is, but what it is like to, or is used for, if it comprehend all Sacraments, the inference thence, Infants are in the Covenant therefore are to have the seal, might as well serve for their admission to the Lords supper, yea to Circumcision and the passover as to Baptism.

And

And farther, to make as if Infants-baptism were a priviledge which persons have a right to, by Gods promise to them without any promise of theirs to God, is to overthrow the main import and use of Baptism, which is thereby to perform their duty in professing themselves to be Disciples of Christ, which is termed putting on of Christ, *Gal. 3. 26, 27.* Being baptized into his Death and Resurrection, *Rom. 6. 3, 4.* And therefore Infants have not Christ's Baptism, who make no such profession: nor according to the definition which themselves give, is it a sign or seal of God's Covenant to them, nor theirs to God; and therefore is no Sacrament to them who are incapable of perceiving such signification.

S E C T. V I.

The ends of Baptism are not observed in Infant pretended Baptism.

AND this answers to what Mr. *Wills* saith against your fourth Chapter [about Baptism teaching when the baptized comes to age, as Circumcision did] For besides that if Baptism be in its nature a sign or seal of the Covenant of Grace, it is not a sign or seal to an Infant then; and if he never live to know it or be a fool it is never a sign, and therefore no Sacrament to him, and so he

was

was never baptized; the pretended baptism, or washing, and the words used then are no signs to him, there being no such sensible impression left to the Babe to perceive its end and use by, as in Circumcision: And if he be after told the words of him that did baptize, they are the sign to him, not his Baptism; which nevertheless may in those of age signify to them the Death, Burial, and Resurrection of Christ, the plunging under water, neither while it is done, nor before nor after hindring, but furthering the understanding of those Mysteries, for shewing of which, Baptism was ordained. If [Baptism be (as he speaks p. 28) in its own nature a seal of our being already ingrafted into Christ, and so consequently into the Church, *Acts* 10. 47, 48.] then it is a seal only to Believers, who only are ingrafted into Christ and his Church: Sith it is by Faith that Men are in Christ, and Christ in them, *2 Cor.* 13. 5. *Rom.* 11. 20, 29. *Eph.* 3. 17. And therefore to Infants without their Faith it is not a seal. To deny that the end of Baptism is to signify the repentance of the baptized is impudence, sith it was required in *John's* and Christian Baptism, *Mat.* 3. 6, 8, 11. *Acts* 2. 38. termed thence the Baptism of repentance, *Mark* 1. 4. *Acts* 19. 4. That the Pharisees are termed a Generation of Vipers, shews not that they were such then; but that they had been so before their coming to his Baptism. 'Tis true
Christ's

Christ's Baptism was for another end than our Baptism, to wit, to manifest him to be the Messiah; and therefore notwithstanding it, the end of our baptism is the testifying of our repentance, which Infants cannot do. The end of baptism, is to signifie regeneration of the baptized. Circumcision might signifie the duty of regeneration to Infants: but regeneration in actual being before Circumcision was not signified by it, as it ought to be in the baptized, at least in profession, which is all the baptizer is to require; and was in *Simon Magus*: but is not in Infants, though by secret operation of God regenerated; from which they are not excluded by us, though from baptism. But it is most false which he saith p. 34. We have as much reason, if not more, to look upon the Infants of believers to be sanctified, than we have to esteem grown Christians to be such, because our owning of these as such depends upon their own Testimony only in a visible profession which may be counterfeit] for we have no Testimony of Infants that they are regenerate, though we yeild they may be regenerate: but visible profession of grown Persons being free and serious, is not only in the Judgement of Charity; but also of Ministerial Prudence to be taken for a sign of present regeneration, though it may be in God's sight counterfeit, which belongs not to us to examine.

S E C T. VII.

1 Cor. 7. 14. Mat. 19. 14. *Prove not the lawfulness of baptizing Infants.*

COR. 7. 14. It is not said Infants, but Children who may be at age: nor that they are holy, as is meant Rom. 1. 7. 1 Cor. 1. For such are Saints by calling, which Infants are not, nor can be supposed to be, nor of such holyness can the Apostles words be meant, which aver; that without the Sanctification of the Husband in or to the Wife and *vice versa* their Children were unclean, not holy; which Consequence supposeth, that without such Sanctification the Children must be unclean, but they are holy by it; which if meant of holyness, as Rom. 1. 7. 1 Cor. 1, 2. are both most false. Children of Parents not Sanctified may be Saints by calling, nor is such holyness at any time the effect of that sanctifiedness of Parents, Children not being holy by birth, or descent from Parents. And that the holyness cannot be meant of that which they term federal holyness, but of Matrimonial is inevitably manifest by the analysis of v. 12. 13. 14. And the words themselves, in which the term believer is omitted, which would not be if the holyness were derived from the Faith of the one

one Party ; and the terms Husband and Wifie are twice used ; which shews that the holyness is from the conjugal relation, and cannot be meant of any other then Legitimation : And the term unbeliever is twice used, and said to be Sanctified ; which can have no other sense but this, though an unbeliever, yet is the Yoke-fellow for use as if Sanctified, by an abuse or impropriety of speech, as *1 Cor. 10. 2.* The word baptized, *Mat. 19. 12. 49, 50.* The word Mother, *Mat. 12.* The word Eunuchized, *Heb. 11, 12.* The word deaded are used. And so the sense is, the unbelieving Yoke-fellow is as if Sanctified in respect of Conjugal use to his or her Yoke-fellow ; and so they may lawfully live together in Conjugal use : else your Children were to be accounted illegitimate, but this being determined, that the one is Sanctified thus to the other, they are holy that is lawfully begotten ; which is the only sense apposit to the determination, *v. 12, 13.* Whereas on the other side, if the Sanctification were from the Faith of the one Party, not from the Conjugal relation, an unbelieving Whore might be said to be Sanctified by a believing Whoremaster by their exposition ; and so may live together and use each others bodies, and their Children be holy in Covenant with God by the Whores Faith ; and the Children begotten by Parents whereof neither have Faith could not be holy to be baptized, but unclean,

clean, or out of the Covenant of God ; which were false : and therefore this Text is altogether impertinent to the point of federal holyness and baptizability of Infants from the Parents Faith. And as for Christ's words, *Mat.* 19. 14. It is clear, that speech is meant only of those little Children, and such as were like to them in quality, though not in age, by what we find, *Mark* 10. 14, 15. *Luke* 18. 16, 17. And that it makes not for Infant-baptism is apparent, in that it is not said theirs was the Kingdom of Heaven by present entring into the Christian Church ; but to them was to be a future admission into the Kingdom of Glory, as *Mat.* 5. 10. Nor is it said they were the Children of Believers, or that the Kingdom of Heaven did belong to them *eo nomine* by Gods promise to a Believer and his Seed ; but because brought to Christ and blessed by him. Nor dōth Christ baptize, but lay on hands, and pray for them ; nor appoint them to be brought to his Apostles, but to himself ; nor appointed these to be baptized, though he said so of them. So that if we did weigh all, it would rather prove Infants are not, than that they are to be baptized. No wrong is done to Dr. *Taylor*, or Mr. *Baxter*, in alledging their words against their opinion : Nor hath Dr. *Hammond* done that which is sufficient to justify Infant-baptism ; but what is said by him to that end, is fully answered in the second and third parts of my Review.

SECT. VIII.

1 *Pet. 3. 21. Is rightly alledged against Infant-baptism.*

PET. 3. 21. Sir *Norton Knatchbull* in his Animadversion on that Text hath largely shewed, that Baptism was by immersion into the Water from holy Scripture and Fathers; and that it is not likely to have been a *Jewish* Rite in admitting Profelytes into the *Jewish* Policy, and that the Jenuine end of Christian Baptism was, that it might shew the Death and Resurrection of Christ, and our Faith in it; and that it was a tipe of the Resurrection of all Believers, who are baptized into the Faith of it, and therefore to be called Regeneration, a Resurrection, to wit, from death in sin, to newness of life; which if we shall do, we have also firm hope that we shall rise after death to glory; and that it is not properly a sign of washing from sin, and that the answer of a good Conscience was when the baptized did answer the questions propounded by the Minister which are now continued; though the answer be not made by the Person baptized, yet it shews what antiently was the use, and is meant by St. *Peter*. Now this Mr. *Wills* thinks to put off, by telling us [if it be of any force against bapti-

baptizing Infants, it will be of the same force against Circumcising them, since *St. Paul* doth, *Rom. 2. 28.* as much invalidate the external part of Circumcision, as *St. Peter* here doth that of Baptism] But this is no answer : For you urged not against Infant-baptism, that it was not the Baptism required by *St. Peter*, because it did not save ; but because it is not with their answer, which signally represents the Covenant and Promise the Believer enters into thereby ; which *Mr. Wills* grants was done of old, by answering to questions propounded by the Minister, and that the Apostle alludes thereunto ; and that this practice of giving an account of ones Faith, by way of answering to questions (as *Beza* notes upon this place of *Peter*) was drawn from the primitive use in, after Ages out of a *κρυπτα* a perverse imitation and applied to the Baptism of Infants, not so fitly (as he conceives) they being not able to answer for themselves. Nevertheless though Children cannot personally and actually answer for themselves, I see no reason (saith he) to the contrary, why they may not be said to stipulate passively, in and by their Parents ; who accept the Covenant, not only for themselves, but for their little ones, as was done *Deut. 20. 10, 11, 12.* and is usual in civil contracts ; and the Law of Nature teacheth Parents to Covenant for their Parents, when 'tis for their good. To

which I reply, 1. Stipulating passively is nonsense. 2. Answering by another is not that which *St. Peter* means. 3. The Covenant and Oath, *Dent.* 29. 10, 11, 12. was not of Parents only for Children, but of the whole Body of the People, or their Captains, Elders, Officers, some for the whole, as 2 *Chron.* 15. 9, 10, 11, 12. which was not by answering questions, but Adjuration and Commination; and may bind, not only in respect of the thing sworn, but also in respect of the Oath, as that to the *Gibeonites* did *Josh.* 9. 15. But the answering to the questions required at Baptism, whether by Parents or others is evil, when they say, the Infant doth believe or promise it shall. 4. Neither are civil contracts sufficient to justify this in a spiritual Ordinance; nor is Parents promise to this end for their good, nor doth the Law of Nature tye Parents to do what they think is for their Childrens good, but what is really so; nor do Parents enter into Covenant with God for themselves, and for their Children, so as that God accepts it for the Child, when as he requires it of the Child himself.

S E C T. I X.

Acts 2. 38, 39. Makes nothing for Infant-baptism.

TO that which you say, the fifth end of Baptism is to be a sign to the believer of the Covenant on God's part of washing away his sins by the blood of Christ to give spiritual life and salvation, *Acts 2. 38, 39. Acts 22. 16. 1 Pet. 3. 21.* Mr. *Wills* answers [This also is true of that Baptism which belongs to the Children of believers, as that which is given to believers themselves. *Repent and be baptized every one of you for the remission of sins : for the promise is to you and to your seed &c.* And Baptism (even to Infants) is a seal of God's pardoning grace in doing away the guilt of original sin, in regard of those that belong to God's Election, if not also actual, which afterward shall be committed if they live to age] To which I reply. 1. The promise, *Acts 2. 39.* is not of being a God to them, as *Gen. 17. 7.* nor that *Acts 2. 17, 38.* of the gift of the Holy-Ghost as then it was given; sith this was not to all afar off as many as the Lord our God should call. But the promise is that which *Peter* also speaks of, *Acts 3. 25, 26.* of raising up Christ to bless them, and to turn
D 3 them

them every one from their Iniquities. 2. This promise is not made as to the Fathers, but fulfilled, as *Acts* 13. 23. 32, 33. 3. To them not as believers: for they were not believers till after his exhortation, *v.* 40. Some of them received his word and were baptized, *v.* 41 but then they were exhorted to repent and be baptized in the name of Christ, *v.* 38. 4. Nor was the promise to their Children as believers seed; nor to them or any other, unless called by the Lord; which calling alone made them Christ's, and capable of baptism. 5. Nor are the words to you and your Children mentioned as an acknowledgement of a privilege to them afore others; but by reason of their wish, *Mat.* 27. 25. And so as a remedy of their perplexity, *Acts* 2. 37. As *Joseph's* words used, *Gen.* 50. 20. 6. Nor is any intimation given of a Title for Baptism of them or their Children, as the Children of believers: but an exhortation to them and theirs to repent and be baptized as their duty for their benefit. So that they grossly abuse this Text, that talk of a Title to Baptism of them as believers; and their Children by vertue of a promise to them as such: whereas it is manifest from the whole scope of the Context, that it is only an encouragement against despair by reason of their Crucifying Christ, *v.* 36. and wishing his blood on them and their Children, *Mat.* 27. 25. by comforting them, telling them that
they

they might have remission of sins, even of that sin, if they did repent and were baptised into the name of Christ; because beyond and contrary to their acting in Crucifying Christ, God had brought to pass the raising up of Christ for their salvation and their Children and all God should call, though afar off, if they did repent and were baptized into the name of Christ.

S E C T. X.

By Infant-baptism is not a putting on Christ, nor entring into the Christian Church.

TO your 6th. end from Gal. 3. 27, 28, 29. Infants put not on Christ, that which out of Wendeline Mr. Wills answers [that it is meant of adult Persons newly converted] confirms your Argument, that Infants were not then baptized. And when he confesseth [that they cannot put on Christ by external Act] it is manifest they cannot put on Christ as there is meant by Faith whereby they become *Abraham's* seed. And it being granted [they may have an infused seed of Grace; and that we have good ground

to believe all Elect Infants dying in their Infant state have done so; and that Christ's righteousness is imputed to them for righteousness, else they could not be saved] yet neither being certain, that this or that Infant is an Elect Infant, or that he shall dye in his Infancy : there is no intelligence to the baptizer that he hath put on Christ, and is to be baptized. As for Dr. *Taylor's Synecdoche* here can be no use of it, sith it is ~~too~~ as many as are baptized into Christ, and there is neither *Jew* nor *Greek*, there is neither bond nor free; but ye are all one in Christ Jesus. And if as Mr. *Wills* saith [so it is regularly, and this is the designed event] we may from hence conclude of every Person, and of every Period of time he ought by Faith to put on Christ afore he is to be baptized; which follows, though the putting on be but Sacramentally; which he falsly saith [Infants do as well as grown Persons]

As for your 7th. end of entrance into the visible Church by Baptism, as by Circumcision into the old Testament Church; I conceive that as entrance was not into the visible Church *Jewish* by Circumcision, but by Birth or Profession: so entrance into the visible Church Christian is by profession of Faith, not by Baptism; which regularly is to follow when it is to be had: and that regularly Pastors are not to admit any to the Lords Supper till they be baptized, which I think
is

is rightly proved from *Acts* 2. 41, 42. *1 Cor.* 10. 2, 3. *1 Cor.* 12. 13. as being part of his Office required, *1 Tim.* 3. 5. Though *1 Cor.* 12. 13. express the Spirit as the efficient of Union to the Body of the Church Universal, yet withal it notes Baptism of Water as the regular sign of all Christians united into one Body; and by the drinking, the partaking of the Lords Supper. And consequently they sin that go to the Lords Supper, yet neglect Baptism after their believing, because they break the order Christ hath appointed; and to content Mens selves with Infant sprinkling is evil. But what hath been my Judgement in this, was known by a Conference with different Parties in the Year 1653. And hath been argued by me in a Manuscript reserved by me. But should I here meddle with this Point, it would divert me from the present business. However this I say, that Mr. *Wills* his Speeches p. 49. [that there must be a Church of Believers to chuse a Minister lawfully; for none but a Church can give them a call, and without a call he cannot Administer; and thence infers, that if Baptism cannot be without a Ministerial Church, nor that before a Church Congregational, which must make choice of a Minister; then such a Church is much before Baptism] are but unproved Dictates, and do more tend to rigid separation and dissolution of Churches then your Speeches he so much inveighs against.

S E C T. XI.

The Christian Church is not constituted as the Jewish.

YOur fifth Argument, that the Church Christian is not National consisting of the fleshly seed of *Abraham*; but by God's appointment to be a separated People out of the Nations, consisting only of the spiritual seed of *Abraham*: and therefore Believers upon profession of Faith by the Ordinance of Baptism were added thereto, *Acts 2. 41. 1 Cor. 12. 13.* Had it met with a Candid Reader, had not been so ill and insolently represented as it is. For your meaning might have been conceived as your words intimated, that the new Testament Church consists only of *Abraham's* spiritual seed by true Faith before God: But the Christian Church as it is visible to us, consists of Professors of Faith; who alone are to be baptized as your Texts shew. That which Mr. *Wills* saith is some of it false, and some of it Cavils. It is false which he saith [that the Covenant of Grace, I will be thy God, and the God of thy seed, is the grand Charter of Church-membership, which takes in the Child with the Parents; and consequently Intitles it to Baptism: and as this Covenant was made with *Abraham* and

and his seed after the Flesh, so likewise is it still the same with Believers and their natural seed under the Gospel dispensation by vertue of the same gracious Covenant made to them and their seed, *Acts* 2. 39.] which is already shewed to be misalleged. As for Mr. *Baxters* Figment [that Infant Church-membership did take place as an Ordinance of God by a moral Institution of God, even from the beginning of the World] it hath been proved fully to be false in my Answer to all he produceth in his plain Scripture proof, and his Letter to me in the third part of my *Review* from Sect 48. to Sect 75. As for *Mal.* 2. 15. The seed of God there being the end and consequent of Marriage, can be understood of no other, then as the Assembly Annotations speak a lawful and legitimate, not a spurious seed. We need not prove a repeal of an Ordinance that never was. Mr. *Wills* his grant p. 56. [that under the new Testament dispensation Christ hath appointed the Church to be a separated People out of the Nations] is a certain truth. But his opposing your saying, as if you counted none of the visible Church, but the spiritual seed of *Abraham* before God, is his Cavil. And it is false that he saith [we have as much ground, if not more, to look upon Infants of Believers as the spiritual seed of *Abraham*, as visible Christians, until they manifest the contrary] For the Infant doth nothing, nor hath any thing that shews him

him to be of the spiritual seed of *Abraham*, as visible Professors do. As for what he saith [that these *Jews* were under a new Administration of the Covenant, and the first Subjects of this Administration, must be Persons able to give account of their Faith and Repentance; and Christ was now come, and therefore it was necessary, that as these *Jews* relied on the Covenant of *Abraham*, so they should hold forth their reliance on Christ] is a plain confession, that it was not in the new Administration, as in that *Gen. 17.* where at first Administration of Circumcision they were Circumcised, who did not give account of their Faith, nor were of *Abraham's* seed: but though Infants bought with his Money were Circumcised. And to say [that in Christ the Covenant was confirmed to the *Jews*, repenting and believing, and their seed] is false: nor hath it any Proof from *Acts 2. 38, 39.* as is before shewed. And this fruit of repentance, confession of sin, to have been in all the baptized, is manifest from the express word, *Mat. 3. 5, 6.* and from the end of their coming to Baptism; sith it was the Baptism of Repentance for remission of sins, *Mark 1. 4.* It appears that *John* did not baptize any without Profession of Repentance: nor would any have expected Baptism without shew of Repentance. And these shews might give *John* cause to take them for *Abraham's* spiritual seed; and so our

Saviour

Saviour speaks of them, *Mat.* 11. 12. *Luke* 7. 29, 30. Even Mr. *Cotton*, *The way of the Churches of Christ in New England*, *ch.* 1. *Seet* 1. *Prop.* 4. In the times of *John Baptist*, such as were received into Baptism, they did first make confession of their sins, and therewith of their Repentance, and of their Faith also in him, who was to come after him, *Mat.* 3. *Acts* 19. 3, 4. And in the times of the Apostles *Philip* received the *Eunuch* unto Baptism, not until he had made profession of his Faith in Christ Jesus, *Acts* 8. 37. As for Mr. *Marshals* quirk [that it is *ἐὶς μὴνίσμα* *Mat.* 3. 11. not *ἐν μὴνίσμα*] it is vain, sith it is to be Read upon as our Translators in the Margin, as *ἐὶς ἀνθρώπου τὴν* *Mat.* 12. 41. is at or upon the Preaching of *Jonah*, as I Answered in my *Review* part 2. *seet.* 5. And for Mr. *Wills* his words, *p.* 64. I retort them. Indeed if the new Testament Church consist only of believers, at least by Profession; how abominably is the Ordinance prophaned, when it happens that Infants are baptized, who are not by profession, or inward operation believers; and where it appears, that the Title they had to Baptism was but seeming; will it not follow that all that was done in reference to them was a Male Administration, and *null ab initio*; and as God looks upon him as unbaptized (though they have been rantized) so ought the Church to look upon them; and if they repent and be Converted,

are

are they bound to offer themselves afresh to Baptism, and can the Church refuse them?

S E C T. XII.

No other Rule is to be followed in baptizing after, than at first Preaching the Gospel.

MR. Wills in Answer to your 6th. Chapter tells us [that the import of Christ's Commission to his Apostles was *de Ecclesiâ colligenda* to direct them how, and in what manner they should gather Churches; they being at first sent out to Preach, only to such as were *Aliens* in respect of the new Administration: And we acknowledge all Persons under such a Circumstance are to be Taught before they are to be baptized, or admitted into the Church. But in *Ecclesiâ collectâ* a Church actually gathered, wherein there are Infants, the Case alters: for such are to be esteemed as Portions of their Parents, as being one with them in a moral account, and belonging to the Church of which their Parents are Members] But this contains Dictates without Proof [that there is alteration of the Case, that is, about the

Con-

Constitution of Members in a Church to be gathered of *Aliens*, and a Church gathered actually, that therein are Infants any more than in the former; that they are to be esteemed as Portions of their Parents any otherwise than in natural, Domestick, or civil respects; that they are one with them in a moral account] which is, if the Father be vertuous, so is the Infant Child: but this is too gross for any understanding Man to embrace; much more it is abused in Ecclesiastical respect, so as that if the Father be a believer the Infant Child is to be so esteemed, or a Church-member, or Elder, if the Parent be so. These are monstrous Bastard inventions devised by wills of Men, not from the Word of God. Neither Christ's Commission, nor the Apostles Practise, nor any words in the Scriptures of the new Testament give any direction to gather Churches, but by Preaching the Gospel; nor to admit them to whom we Preach, till in Profession they be Penitent Believers; nor any intimation of any so accounted, as you fully prove in your *5th. Chapter*. And your consequence is good: till he can shew that we are to account Persons Church-members, otherwise than the Apostles did. But saith Mr. *Wills* [we have intimation given us, that the Children of Believers are Church-members; and the Apostle Writes to them as such as appears, *Eph. 6. 2, 3. Col. 3. 20*] To which I answer, that

I remember twenty Years ago Dr. *Manton* told me, that with this Mr. *Benjamin Woodbridge* baffled *Jer. Ives* in a Dispute at *New-bridge* urging this, that Believers were Parents in the Lord; and therefore their Children were to be baptized, even their Infants. But I had thought none fearing God would ever have so abused Scripture, the Parents not being Parents in the Lord, but all Children were required to obey them in the Lord; that is according to God's Command, *v. 2.* which Infants could not do: or as *v. 5.* as unto Christ, *v. 6, 7.* not with eye-service as Men-pleasers, but as the Servants of Christ, doing the will of God from the heart with good will, doing Service as to the Lord, and not to Men. The like is *Col. 3. 18. Wives submit your selves to your own Husbands as it is fit in the Lord, v. 20. Children obey your Parents in all things: for this is wellpleasing to the Lord, v. 22, 23. Servants obey in all things your Masters according to the flesh, not with eye-service as Men pleasers, but in singleness of heart fearing God; And whatsoever ye do, do it heartily as to the Lord, and not unto Men.* The Apostle termed himself Father, as having in Christ Jesus begotten the *Corinthians* through the Gospel, *1 Cor. 4. 15.* But I should not have thought any would count natural believing Parents Parents in the Lord of their Infant Children, but that I have found Pædobaptists glory, if they can by never so

shame-

shameful abuse of Scripture, or reason, get the fame of a Victory in Dispute over an Anabaptist, as they call him. Of which I had experience, *Jan.* 1. 1649. in Mr. *Baxters* Dispute at *Bewdly*; the remembrance of which, Mr. *Wills* here, p. 71. revives, though it concerned both him and Mr. *Baxter* too, to have Buried the Memorial of it, which stinks in the Nostrils of the Judicious. But I bless God, I have lived to Answer long ago in Print, all his Argumants, which in that Dispute he urged; and to shew how he did most falsely blaze abroad in his Epistle before the first Edition of his *Saints everlasting rest*, his imagined driving me to gross absurdities; and to wipe away the Un-Christian Calumnies he hath used in his Wrightings, and other Practises, which alienated many Souls unjustly from me, and from my Doctrine and Ministry. Yet Mr. *Wills* thinks he hit me home, by an Argument in that Dispute; telling me [that I was near to a *ne plus ultra* by Mr. *Baxters* Argument; that the Ordinance of Infants Church-membership is not repeated, neither in Justice, nor in Mercy] which he would have been ashamed to have Printed; had he, as it became an honest Impartial searcher after the Truth, read what I Answer in the third part of my *Review* sect 64. or made what use he ought of my *Præcursor* sect. 6. 17. &c. Which it seems he had. Sure it was not equity in him, to rest on Mr.

Baxters Book so injuriously put forth by him. He might have understood that Mr. *Baxter* Disputed as a Captious Wrangler, not as a Christian Brother, who seeks Truth; when he would not distinctly tell me what and where, his Ordinance of Infants being, or to be accounted visible Church-members was, which I should prove to be repealed; nor what the priviledge was by it, nor what Church he meant, *Jewish* or *Christian*: nor by what means they were Church-members, but used general confused terms; which being ambiguous, must of necessity puzzle me, and make it impossible for me to Answer distinctly, he putting me off with a scoff, that he came not to Catechise me, when I desired him to explain his terms; which was a proud insolent carriage to me, not so contemptible a Brother, but might have expected a better Answer; and contrary to Christian meekness, and to the end of the Dispute, which should have been to clear Truth to the Auditors; and yet put it into Print before I revised my Answer, though I Wrote to him, and went to him, and he promised I should; nevertheless without my consent Printed them; which Dr. *Rainolds* would not do with *Hart* the *Jesuite*: which shewed as all the carriage of the Dispute by him and his Associates; that the diminution of my Credit, and the putting out the Light which shined in my Writings about Infant-baptism, was
their

their aim. To that which now Mr. *Wills* Re-
prints p. 71. I Answer, visible Church-
membership, is by a Fact of Divine Provi-
dence, not by a present Law, or Promise;
and therefore to talk of an Ordinance of In-
fants visible Church-membership unrepealed,
is not sense: nor doth a Covenant (which
Mr. *Baxter* seems to make the cause of it)
put a thing in actual existence, as visible
Church-membership must be, if it were such;
but assures only a futurity, and is said to be
broken, if the thing be not brought to pass,
not to be repealed; that if there were an Or-
dinance it might be revoked, neither in Justice
judiciary, nor in favourable Mercy; but out
of God's Sovereignty as highest Lord, as
when a Master will one while have Married
Persons, another while single Persons in his
House: that God may in Justice take away
a Mercy without the actual sin of the Persons,
as upon the Parents sin, or in Mercy, with-
out giving a greater Mercy; as when by ac-
cident it may turn to hurt, that this is not
contrary to his merciful Nature, which acts
not, but as pleaseth him, according to the
Counsel of his own will, *Eph. 1. 11. Rom. 9.*
15. 18. 21. That it is not against Truth to
exclude Infants from visible Church mem-
bership, sith he hath made no such Promise;
that I know no Ordinance of admission of In-
fants into God's visible Church, but that of
Circumcision, which is revoked: nor Cove-

nant, but that *Gen.* 17 which is not to us *Gentiles* till Believers, *Gen.* 1. 27, 28, 29. is only of that blessing which Men had by Nature, *Gen.* 3. 15. is only to Believers, *Rom.* 11. 29. is meant, not of visible Church-membership, but of Election, Covenant, and Calling, according to it; that Mr. *Baxters* resolutions in his Letters to me about his Ordinance of visible Church-membership are ridiculous, his Questions to me venomous, his Arguments frivolous; as is abundantly shewed in my *Review*, more than I needed, had not Men either out of shallowness been incapable of discerning their error, or prejudice, or engagements, or some such sinister respect, been unwilling to find the futility of them and their own error.

S E C T. XIII.

No Argument brought from Rom. 11. 17. *or any other place of Scripture for Infants visible Church-membership, or Baptism is invincible, or so much as probable.*

THE like I may say of Mr. *Wills* his alledging, *Rom.* 11. 17. for Infants visible

visible Church-membership in the Christian Church: which when Mr. *Marshall* in his Sermon had alledged for it. I answered *part 3. sect. 7.* of my *Examen*, to be impertinently alledged, it being understood, not of ingrafting into the visible Church, by an outward Ordinance as Baptism; but into the invisible, by Election and giving of Faith, as the whole Chapter shews: and with eight Arguments I proved from the Text there, and one from paralel places, & a truth from Protestant Interpreters in my *Apology*, p. 71, 72, 73, 74. *sect. 14.* and in my *Review part 1. sect. 1, 2, 3, 4.* against Mr. *Geree*, *sect. 6, 7. 8. 9.* against Mr. *Baxter*, *sect. 10.* against Mr. *Cobbet*, insomuch, that I thought, that none would any more have urged this Text for Infant Church-membership in the *Christian* Church, as in the *Jewish*, which is not in the least intimated; and is contrary to this Authors own Tenet, sith the ingrafting of Infants into the visible Church *Jewish*, was by Circumcision; which he will not now hold to be in the Christian. And for what the Author of the Book called *A Perswasive to Unity* Writes, although in Writing he had many Years ago my Answer to what he then objected; yet of late also I did upon the sending of that Book to me to peruse by a Doctor of this City in a Manuscript, notwithstanding what that Author had said therein, shew that Infant-sprinkling as now used is in four respects a nullity.

nullity. 1. That it is not Baptism. 2. That it is not the Baptism Christ enjoined Preachers of the Gospel. 3. That it is not the duty of being baptized which Christ requires of every Believer. 4. That it is not to the ends which Christ appointed it for, nor with the effect which is to be had by right Baptism. Giving Infants the Communion is by Bp. *Jewel's* Reply to *Harding*, Art. 2. divis. 25. shewed to be as old as Infant-baptism; and there is as much proof for it, as for Infant-baptism; and as much is required to Baptism in the Person to be baptized, as to the Communion; the very Catechism in the Common-prayer-Book averring, that Repentance whereby they forsake sin; and Faith whereby they believe stedfastly the Promise of God to be required of the Persons to be baptized: yea, rather a more strict enquiry should be into the Repentance and Faith of Persons afore they are baptized, than afore they come to the Communion, if it were rightly Administred; Baptism being Originally, as the first, so the most solemn and important Ordinance of the *Christian* Church; and in the first Ages with most strict observance Administred after Catechising at the most solemn Festivals. Mr. *Wills* p. 91. saith falsely of me, that I inveigh against the Independants; because I say their Church Covenant is indeed devised to supply the place of Baptism; by which according to Christ's Institution a Person is exhibited a Member

Member of Christ and of the Church, which I prove from, 1 *Cor.* 12, 13. *Gal.* 3. 27. *Eph.* 4. 5. which I meant of the Universal; and consequently upon the continuance of the baptized in that Profession he is to be accounted a Member of any *Christian* Church that is rightly Constituted without such Church-Covenant as the Independants require: whose Churches are not rightly Constituted according to the Platform in the New Testament, and Primitive antiquity without Baptism upon Profession of Faith in Christ, both of Minister and People. We find not any forming of Particular Churches in Scripture by Particular engagement of Ministers and People to each other in Church-Covenant as an Ordinance of Christ, though it may be at somtimes convenient in some places; and so in Prudence to be used. But distinction of Churches is in Scripture from Cohabitation, as in the same City or House, so as that originally the Christians in one City were called the Church of that place, as of *Ephesus*; and were governed by the Elders together, as that of *Jerusalem*, *Acts* 15. 4. 6. *Acts* 21. 18. Of *Ephesus*. *Acts* 20. 17. 28. And if Infant-baptism exhibit a Person a Member of Christ, and of the Church in general; and so consequently to all the privileges of Christ, whereof Church-Communion is one; it follows, as p. 94 That when a Child is Baptized, he is declared to have a

right to Church-Communion in particular, that is, in breaking of Bread with a particular Church; of which he is as much capable, as of Baptism. For every general includes all the particulars: nor can any particular Church by the Pædobaptists rule deny it, when the Parent desires actual admittance of the Infant into her.

S E C T. XIV.

Testimonies of Baptism are not as Mr. Wills represents them.

C*Yprian lib. 3. Epist. 8.* doth not say [Infants were Circumcised, therefore they may be baptized] But whereas *Fidus* urged Infants were not to be baptized till the eighth day, because of the Law of Circumcision; the Author in that absurd Epistle saith, Circumcision was but a shadow, and the eighth day was an Image of the Lord's Day, Circumcision spiritual is not to be hindred; and it is a shame, rather than a credit to Pædobaptists, that they insist on such a piece to Countenance their Baby-sprinkling. Nor doth Mr. *Wills* do any other thing than trifle in bringing *Tertullian* for it; who asserts *immergitamur*, and argues against Infant-baptism, except in case of necessity by reason of immi-

imminent danger of death, as did also *Nazianzen* in his 4th. Oration. *Origen's* words about Infant-baptism are by many judged suppositions. After him others did absurdly use Infant-baptism, and Communion also upon corrupt grounds; which rather makes against, than for Infant-baptism. Nor do the Antipædobaptists unworthily abuse the Fathers in saying their strongest Argument for Childrens Baptism is from Tradition, which they fly to for want of Scripture. To what he saith [that the alledging the Council of *Neocæsaria* after *Grotius Annot.* on *Mat.* 19. 14. is impudence to trouble the Pædobaptists with it as a silly and ridiculous story] I reply, that others as learned as *Mr. Marshall*, or *Mr. Wills* have thought otherwise; the Counsel being avowed as antient by Writers generally: and it being determined in it, that the Infant in the Womb of the baptized is not to be accounted capable of Baptism, though the Child of a Christian; because each ones own free choice is shewed in the confession made in Baptism, the resolution of the Counsel is evident to be against Infant-baptism in the Parents right. I answer to *Mr. Marshalls* question to me, how doth it appear that *Gregory Nazianzen* was the Son of a Christian Bishop when born, though not baptized till of Age? in the words of *Bp. Hall*, *Honor of the Married Clergy*, 2. Book sect. 8. His Father *Gregory*, in *Gregory Nazianzens*

anzen's Verses of his own Life thus bespeak-
 ing him, *The Years of thy Age are not so many*
as of my Priest hood; Words that will con-
 vince the most importunate Gainsayer, that
Gregory Nazianzen was born to his worthy
 Father after the time of his holy Orders. As
 for *Constantine* the great his Mothers being a
 Christian is probable: and *Camden* in *York-*
shire saith his Father was *Christiana pietate*
insignis; which is by some thought probable,
 by that which *Eusebius* saith of *Constantine* in
 his Life, *lib. 1. c. 12.* yet he was not baptiz-
 ed till Aged. *Augustines* Baptism, notwith-
 standing his Mothers Christianity when he
 was young, was not till he was above thirty
 Years old. *Strabo* his Testimony is certain,
 notwithstanding he or the Scribe were mista-
 ken in setting down the Year of his Age: nor
 doth he say, Infant-baptism began after *Aug-*
ustines time; but then it was decreed, because
 of the advantage against the *Pelagian* Heresie.
 We deny not Infant-baptism were right,
 if by good consequence it could be proved.
 But the only rule in the Sacraments, being the
 institution and practice; and that not being
 in Scripture, in whole Households Infants
 being not meant, *John 4. 53. Acts 10. 2.*
1 Cor. 16. 15. nor included in the baptized
 Households, *Acts 16. 32, 34. Acts 18. 8.*
 no good consequence can be thence for Infant-
 baptism; which is not according to the insti-
 tution, *Mat. 28. 19.* nor deduced from *Acts*

16. 15. If the passage of *Irenæus l. 2. adv. hæres. c. 39.* mean Infants to be baptized by Christ, he opposeth that which we read, *John 4.* that Jesus himself baptized not. How unsafe, and insufficient to prove Infant-baptism *Augustines Rule* alledged by Mr. *Wills, p. 107.* [as little less then a demonstration is that which is Universally received and practised by the Church, and had not its first institution from some Counsel, but hath been ever retained, may well be believed to be an Apostolical Tradition] is shewed by me in my *Præcursor, sect. 3.* in the *third part of the Review, sect. 88.* as better serving Papists turns than Pædobaptists.

S E C T. X V.

Scripture grounds for Infant-baptism are invalid, as Rom. 11. 15, 16, 17. 1 Cor. 17.

INfants might be of the Invisible Church, yet not qualified for Baptism; nor doth Christs blessing little Children warrant to baptize them without his Institution, and the denying them Baptism is not with scorn, but out of Conscience, which is to be guided by
Christs

Christs direction, not by Mr. *Wills* his confident insolent words unfitting a Saint. I need say nothing of *John* 3. 5. because Mr. *Wills* disclaims it, urging for *Pædobaptism*, though it were the main, if not the only Text which some of the Antients, and most of the Papists and Prelatical Protestants urge for Infant-baptism, as Regenerating them, and taking away original Sin: which how it is unserviceable is shew'd in my Latin Refutation of Dr. *Savage* his Position *sect.* 7. and in the 2^d part of my *Review*, *sect.* 16. My alledging the difference among Pædobaptists had no unfit Art or Sophistry: But that I may view what Mr. *Wills* alledgeth, I answer, that *Rom.* 11. 15, 16, 17. demonstrates not the Covenant Holyness of the Children of Believing *Gentiles*, unless elect, and ingrafted into *Abraham* the root by Faith. Such Covenant holyness as Mr. *Wills* holds is shewed before neither to be taught *Acts* 2. 38, 39. nor *1 Cor.* 7. 14. nor *Gen.* 17. nor *Jer.* 30. 20. *Ezek.* 37. 25, 26. which comes not by natural descent. If [Inherent Grace be not Hereditary] then God is not God to every Believers Child; which is the only Federal Holyness due to us *Gentiles* by the Covenant, *Gen.* 17. 7.. The *Jews* were by nature distinguished from the sinners of the *Gentiles*, *Gal.* 2. 15. by the privileges they had *Rom.* 3. 1, 2. *Rom.* 9. 4, 5. as descended from *Abraham*, *Rom.* 11. 24. though they were out of the Christian Church

and

and Covenant ; Evangelical Children are not taken into Gods gracious Covenant Evangelical except Elect and Believers. *Norton* in *Resp. ad Apollon.* c. 2. p. 30. *Objectum fœderis gratia sunt soli electi.* *Ishmael* and *Esau* were never in the Covenant, *Gen.* 17. 7. as Evangelical, no other Covenant of Grace, but that which is saving is to us Gentiles. Holy seed is Legitimate, *Ezra* 9. 2. It is not said, [The Children could not have that Holiness, *1 Cor.* 7. 14. if neither of the Parents were a Believer, or had a sanctified use of the other] neither can it be true. For then it would follow, that no Infidels Child could be in Covenant, a Church Member, or have right to Baptism : which overthrows Mr. *Baxter's* Resolution of any Proprietary putting anothers Infant in the Baptismal Covenant, and intitling to Baptism. Meere Legitimation doth argue *a posteriori* the sanctification meant *1 Cor.* 7. 14. no other way answers the *Corinthians* doubt, but the Exposition and Analysis I have given before. We make not the Apostles resolution of the *Corinthians* doubt, as Mr. *Wills* frames it [that they might still persist in so near a Communion with an unbeliever as Marriage is ; for their Children were not Bastards] but because the unbelieving Husband was in respect of his own wife to her as if he were a sanctified person ; difference of Religion not nullifying Conjugal Relation, or use of Wedlock they might continue together in Conjugal use of each

each other. But that which *Mr. Wills* saith, is not true [that the Apostle saith, your believing gives you a holy use of your wife though an unbeliever]. For neither doth he say, that the use of the unbelieving wife was holy, nor that his believing gives him a holy use, the term believing being omitted, and the term unbelieving twice used ; which would not have been, if the lawfulness of the Conjugal use were ascribed to the Faith of the Believer, but all is ascribed to the lawful continuance of the Conjugal Relation. Nor doth the Apostle thus confirm it, as *Mr. Wills* saith, p. 163. [as appears, because your Children born of such are holy, and owned by Christ within the Covenant]. But as *Dr. Goodwin* in his Sermon long since at *Bow-Church* in *Cheapside* observed ; it is an Argument from an absurdity which they would not grant, if it were not so, your Children were unclean, that is unlawfully begotten, which you do not yield : but now that is *hoc posito*, that your Marriage-relation and use have been and continue lawful, your Children holy, that is, a Legitimate Brood. And therefore *Mr. Wills* his reason is evacuated [that it cannot be meant of Legitimation ; because, though both had been Infidels, the Children were not Bastards] which is nothing against us, who grant it, as knowing that Marriage is honorable amongst all, even Infidels, and the bed undefiled. But he goes upon a mistake, as if the sanctification and ho-

liness

liness were from the faith of the one party,
which is only from the Conjugal-relation. And
his own absurdity is retorted on him, that ho-
liness-fœderal being owned by Christ, as with-
in his Covenant, cannot be meant; sith
though the Parents were both Infidels, yet
the Children, even Infants (if Mr. *Baxter's*
dictates were good) conceiving the same rea-
son were of Baptism as of Circumcision might
be in the Covenant and be baptized. How-
ever Children being at age are their Children
then; nor doth the Apostle restrain his speech
of Children to Infants, the Children of both
Infidels though believers must be excluded
from fœderal holiness, if Mr. *Wills* his Expo-
sition were right. It is false [that the Apostle
suggested any such thing to them, as if those
Children had been to be reputed unclean, had
not one of them turned Believer]. For though
the scruple were after Conversion, yet the A-
postles resolution was from the continuance
of Marriage after as before; & therefore their
Children before or after, Infants or Adult, not-
withstanding the unbelief of the one Parent
were holy still as before one was converted;
that is, were lawfully begotten. They that
deny Baptism to be from Interest in the Co-
venant *Gen. 17. 7.* and say, it is from profes-
sion of faith need not be assured of the faith of
baptized, but of his Profession: But they that
derive it from the faith of the Parent, and the
Covenant to *Abraham* and his Seed [which is
made

made to none, at least Gentiles, but those who are true Believers before God, had need know before they baptize an Infant, whether his Parent be really a Believer, else they know not that he or his Child be in Covenant, but prophane the Ordinance according to their own Doctrines, the Infant being not known to be in Covenant; and therefore not to be Baptized. As for us, we are not bound when we Baptize a Person, to enquire whether he be in Covenant; but to know that he professeth himself a Disciple of Christ. That you take Testimonies which you alledge from me is done honestly, that Mr. *Wills* imputes it to you as vaunting is his malignancie. If he bring ten to one against those alledged by me, they are of the later Interpreters, and in following *Beza*, they do ill, if they make him their Oracle. An external being in Covenant in Mr. *Wills* or Mr. *Marshalls* sense, hath no footing in *Gen. 17. 7.* as Evangelically understood, none are in Covenant as there is meant, but elect and true Believers. As for the use of the word (*holy*) for Legitimate, it is unjustly charged on us, as if I and you did wrangle; it may be more truly said of him, and Mr. *Baxter*, and such-like who do grossly profane the Scripture, in speaking of a fœderal holiness, no where in their sense found in Scripture. Holy Seed is used in our sense *Ezra 9. 2.* and Seed of God, *Mal. 2. 15.* and *Deut. 23. 1, 2.* 1 *Thes.*

4. 3, 4, 5. yield somewhat to make it appear not so strange as is suggested : and if it were, yet it is no such strange thing to use a word in a different sence once from what it commonly signifies, as ἐκρύβη 1 Cor. 11. 15. for a veile; nor was my exposition from a mistake of the scope of the Text, but most apposite to it, as I have cleared it against all that Mr. *Marshall*, Mr. *Geree*, and Mr. *Baxter* have said against it in the first part of my *Review* from sect. 11. to the end, against Mr. *Sidenham* and Mr. *Blake*, in the third part of my *Review* sect. 76. against Dr. *Hammond* part 2. of my *Review* sect. 26. part 3. of the *Review* sect. 91, 92, 93, 94, 95. so amply and rightly, that Men might have been satisfied, had they without prejudice and with due consideration, perused those Writings. But I find Men have been so prepossessed against what I do, or Write; that be what I say, or do, never so right, they will oppose it. Which the Lord pardon.

F

S E C T.

S E C T. X V I.

The Argument from the Covenant and Seal for Infant-baptism, is shewed to be of no force.

THat which you said in Answer to the Argument from *Gen. 17.* (which p. 178. Mr. *Wills* acknowledgeth was rightly formed by you) that it was fallacious and false reasoning, was truly said. And I say that after the discovery of the fallacies of it in my *Exercitation* and *Examen* and *Review* still to insist on it shews a Brasen-face, or a Leaden-heart. The first exception you make was right to prove that the major Proposition was false if Universal, if it be not, the syllogism is inconcludent; and Mr. *Gerees* Answer is in effect a grant of the falshood of this Proposition [All those to whom the Gospel Covenant belonged, to them the Seal thereof belonged] which is, and was, the basis of it; and yet is manifestly false: For it did not belong to *Lot* or his Seed, no nor to the Females of *Abraham's* Houie, though of his Seed to whom they assert the Gospel Covenant did belong, as the Seed of Believers; and that after the Institution of Circumcision which they make the Seal of the Gospel Covenant. Besides there is ambiguity in the

terms

terms of the syllogism, which though they
 are not the same, yet are used as if they were
 synonymous; to wit, the Seal of the Gospel
 Covenant and Circumcision, the Gospel Co-
 venant; and that *Gen. 17. 7.* are made equi-
 valent: and the proper reason of each Per-
 sons Circumcision to have been his Interest in
 the Covenant, *Gen. 17. 7.* which is expressly
 enyed to have belonged to *Ishmael, Gen. 17.*
10, 21, 25. Rom. 9. 7, 8. Gal. 4. 29 30.
 yet he was to be Circumcised; so that to in-
 clude *Ishmael* in the Gospel Covenant is ex-
 pressly to gainsay the Apostle. Which being
 urged by me, Mr. *Marshall* yet does in his
 answer to my *Examen* of his 4th. conclusion
 182. That the formal reason of the *Jews*
 being Circumcised was the Command,
 though the Covenant were the Motive to it.
 Now they that know what the formal reason
 is, to wit, that which is the constitutive and
 discriminating reason, *quâ posita, res ponitur,*
â non posita, res non ponitur, which if put, the
 thing is put, if not, the thing is not put,
 must acknowledge, that though it were grant-
 ed, that the Covenant, *Gen. 17.* were a pure
 Gospel Covenant, that it were made with all
Abraham's Natural Seed, that it belongs to all
 believers and their Seed, that each ones Cir-
 cumcision was the Seal of the Gospel Cove-
 nant to him, and of his nearest in it; that
 Christian Baptism succeeds into the place,
 and use of *Jewish* Circumcision; that

our Children's Church priviledges are the same, or equivalent, or greater than the *Jews* (which are false) yet it would not follow, that Believers Infants are to be baptized, because *Jews* Infants were to be Circumcised, unless there were a Command for Infant-baptism, as there was for Infant Circumcision. Besides there is another ambiguity in the major Proposition, which makes it fallacious. For it puts [the Seal of the Gospel Covenant] for Circumcision, as appears by the conclusion [therefore the Seal thereof Circumcision, so called, *Rom.* 4. 11. did appertain, *Gen.* 17. 10.] and the minor being, to the Children of Believers the Gospel Covenant doth belong, the conclusion is, that to Believers Infants Circumcision doth belong which is to prove against the Gospel to be still in force the Command of Circumcision. But if the major Proposition be thus, To whomsoever the Gospel Covenant belongs every Seal of the Gospel Covenant belongs. But to Believers Infants the Gospel Covenant belongs, therefore to them every such Seal belongs, it follows they are to be Circumcised, have the Passover, Baptism, and the Lords Supper, according to their own Doctrine, which makes these Seals of the Gospel Covenant; if they restrain it to the initial Seal indefinitely, then it concludes that they should have Circumcision as well as Baptism, if it be limited to the initial Seal

of the New Testament the alledging, *Gen. 17. 10.* is nothing to it, which saith nothing of Baptism, but Circumcision. And therefore by alledging, *Gen. 17. 10. Rom. 4. 11.* is supposed the Seal of the Gospel Covenant and Circumcision to be all one; and that the use of Circumcision was to be a Seal, and only of the Gospel Covenant, and it alone to be so; which is contrary to their own Doctrine of making all Sacraments to be Seals of the Covenant of Grace; and the Scripture expression, *Gen. 17. 11.* of Circumcision being a token of the Covenant as it promised *Canaan* rather than as it was Evangelical. In a word, either the major Proposition proves Infants are to have the Passover and Lords Supper, or they are to be Circumcised, not to be Baptised; or else *Gen. 17. 10. Rom. 4. 11.* are impertinent: yea, no others Circumcision is meant there, but *Abraham's*; and therefore from the term Seal can be only inferred, that they are to have *Abraham's* Circumcision; which is not termed the Seal of the Gospel Covenant, but of the Righteousness of Faith, nor said to belong to any, but those that believe as he did. The Speeches therefore of *Mr. Wills* [The *federati* were to be *signati*, those in the Covenant were to have the Seal of the Covenant] are true only of Circumcision; and only of those to whom it was commanded, and the major Proposition proved from *Gen. 17. 10.* can only be this.

(70)
All those to whom Circumcision was commanded were to be Circumcised in token of the Covenant God made with *Abraham*. And it is false which Mr. *Wills* saith [therefore by consequence it naturally follows, that in Circumcision the Seal of the Gospel Covenant belonged to the Seed of Believers under the Law; then doth the Gospel Seal Baptism much more appertain to the Seed of Believers under the Gospel, which comes in the place, room, and use of Circumcision: otherwise the priviledge of the Gospel would be less than that of the Law, should Children be denied such a benefit] there being no consequent from Circumcision of Infants to Baptizing of Infants without the like command for the one, as for the other. But against his and other Pædobaptists Dictates you except justly, that *Abraham's* Covenant was a mixt Covenant; to which his Answer is [The temporal blessings of the Land of *Canaan*, Birth of *Isaac*, &c. were not the substance, or essence, but only an accidental Appendix to it: there was no more mixture in the Covenant, than in ours under the new Administration, for Godliness hath the promise of the life that now is, *1 Tim.* 4. 8.] which is directly contrary to the Scripture, *Psal.* 105. 8, 9, 10, 11, 12. which doth expressly make this the Covenant to *Abraham*, unto thee will I give the Land of *Canaan*, the Lot of your Inheritance. Which sure he hath not promised to any.

any of our Seed ; nor any such temporal blessing as he did to *Abraham*. Your next exception is , that the Seed, *Gen. 17. 7.* to which the Gospel belonged, was not the carnal, but spiritual only : and Mr. *Wills* saith it is mine, p. 185. Which I own in this sense ; that the Covenant, *Gen. 17. 7.* as it was Evangelical, or the Gospel Covenant, promising spiritual blessings, or Gospel Grace, under the expression of being a God to him and his Seed , was not made to *Abraham's* Natural Seed universally, nor to the Natural Seed of any Believer as his Seed ; but only to those that are Elect, and true Believers , whether of *Abraham's*, or our Natural Seed , or otherwise. To prove which are alledged, *Gal. 3. 16, 29. Rom. 9. 7, 8. Rom. 4. 13, 14.* and many more Proofs from Scripture reason and Interpreters in my *Exercitation Arg. 1. Examen part 3. sect. 4. Review part 3. sect. 28, 29.* which with all that was then produced shewed so fully that which is said of the Covenant and Seal with *Gen. 17.* to be insufficient to inferr Infant-baptism, that were not Men *veritati cedere nescij* they would , as sundry of the most Learned Pædobaptists have done, have let fall that Argument in this Cause, as being too gross to be maintained. Yet Mr. *Wills* thinks to hold this untenable Fort still ; and most shamefully and wickedly saith [these Scriptures are grossly mistaken, and wrested to a quite different sense from

what the Apostle intended] let's view what he saith. He premiseth, 1. [that the Covenant of Grace contains in it , only spiritual good things : temporals are more properly additionals , than of the essence of it] which if meant of that *Gen. 17. 7, 8.* is not true. 2. [that the Covenant of Grace is but one, or the same, both to *Jews* and *Gentiles*] which I still confess in this sense, that the Covenant, *Gen. 17. 7.* as it contains a Promise of being a God to *Abraham* and his Seed, in respect of Justification, Adoption, Sanctification, and eternal Life, to be one and the same, to *Jews* and *Gentiles*, that is, to the Elect only ; and to Believers as *Abraham* was. But I deny, nor hath he proved it [that any is in this Covenant, only by participation of external Church Priviledges] nor is it true [that the whole Body of the *Jews*, as they descended from the Loyns of *Abraham* by propagation : and before they were regenerated were according to Scripture Testimony taken by God into Covenant (meaning this Gospel Covenant) and were so esteemed by God himself in this respect] nor is it true [that it is said that God made His Covenant Evangelical with them all, *Deut. 29.* speaking there of the renewing of the Covenant of Grace] but that the Principal Officers of the Nation of *Israel*, as was in like manner done before at *Horeb*, did for the rest by Oath, or Curse, engage themselves to take God , for their God;

God ; and not to serve Idols ; and God did make the Covenant with them, by promising blessings to them, as *Deut. 28. 9. &c.* But this is not the new Covenant, or Gospel Covenant which was made with *Abraham, Gen. 17. 7.* The Apostle, *Gal. 3, 15, 16. Gal. 4. 24. Heb. 8. 10.* determines the contrary. That which is said *Rom. 9. 5. Eph. 2. 11, 12.* is meant of the Nation of the *Jews* in the sense in which it is said, *Acts 3. 25.* that the *Jews* were the Children of the Prophets, and of the Covenant God made with our Fathers, saying to *Abraham; And in thy Seed shall all the Kindreds of the Earth be blessed :* which can have no other sense but this, that they were the Posterity of that people to whom the Prophets were sent, and to whom the Promise of sending Christ was made, as *ver. 22. Rom. 3. 1, 2.* which the Gentiles were not, *Isai. 24. 5.* they that are said to break the Everlasting Covenant, are said to break that part of the Covenant which they had made to God, not that which God made to them. And they of whom it is said, *The Children of the Kingdom shall be cast out, Matth. 8. 12.* were only the *Jews*, so termed, because the Kingdom of God was first preached to them, as *Matth. 21. 43. Luke 17. 21. Matth. 12. 28.* distinct from those that should come from the East and West, *ver. 11 Heb. 10. 29.* they that are said to be sanctified by the Blood of the Covenant, are said to be so in respect of their Opinion
or

or Profession, as *Luke 15. 7. Gal. 5. 3.* Nor is it denied that in some sense a Nation, as the Jews were, may be said to be in Covenant with God, by their making a Covenant, or Gods Promises to them; nor that Hypocrites may have external Covenant-priviledges, or common-Graces: But that Infants now are in Covenant in these respects is not true; they neither by their Profession, nor any other way are said to be in Covenant as a Nation, that by solemn Oath, or by having Prophets sent to them, or by any Revelation of Gods Promise in the New Testament are Children of the Covenant. But if they had this external being in Covenant, yet it is not that which gives interest in the Covenant of Grace, by Gods promise to be a God to *Abrahams* seed, *Gen. 17. 7.* nor is it that which is sealed by the Sacrament of Baptism, and therefore it is in vain alledged to prove Infants to have Interest in the Covenant of Evangelical blessings, and so right to the Seal. But there is yet more juggling in the Argument for Infants being in the Covenant, *Gen. 17. 7.* and that to them, as Believers natural Children; which is contrary to *Gal. 3. 16.* which appropriates it to Christ, and those that are in him by faith. Which Exposition is no corrupting or abusing of Scripture. For even in *Beza's* sense, taking Christ for the Members with the Head, as *1 Cor. 12. 12.* yet so none are the seed, but such as are
Christ's

Christ's by his Spirit, *ver. 13. Gal. 3. 29.* none are said to be *Abrahams* Seed, and Heirs according to the promise; but such as were all one in Christ Jesus; and those are said to be the Children of God by faith in Christ Jesus, *v. 26.* and to have put on Christ, *v. 27.* which cannot be said of every Infant of a Believer, nor of any meer visible Professor of faith; yet this makes nothing against us, as if we must then afore we baptise, know a person to be a sincere Believer, and in Covenant really and internally. For we do not, nor need to do so, who baptise persons according to the Institution as being Disciples of Christ, not as being in Covenant by Gods Promise. In like sort, when he saith, *pag. 194.* [that the opposers of Infants Baptism have always prevented the scope of *Paul, Rom. 9. 7, 8.* as if he intended it of outward Church-priviledges not to be had by being born of believing Parents, which the Text hath nothing to do with] he saith falsly of us. For we bring it to this purpose as *Paul* doth, that Infants of Believers are not in the Covenant of Grace as their Children: even *Abraham's* Children as by Generation natural, his Seed had not that promise, *Gen. 17. 7.* as it assured spiritual blessings to his Seed, made to him and his seed universally; but they only that are the Elect, and Believers, are the Seed in that Promise, as Evangelical; which is the same with that, *Rom. 9. 8.* though denied by *Mr. Wills.* Who
also

also p. 298. saith untruly of me, that I named not Mr. *Blake's* Book, when expressly, though not in that Page; yet in my *Examen*, part 2. sect. 10. p. 33. are these words : *Mr. Blake stands much upon this in his Birth-priviledge*; which was sufficient to acquaint Readers what Book I meant., when p. 53. part 3. sect. 4. of my *Examen* (not my *Exercitation*. as Mr. *Wills* Entitles my Book I said Mr. *Blake* saith *Christianity is hereditary*. Where in that I did Mr. *Blake* no wrong; nor (as Mr. *Wills* chargeth me) sought to make him odious : but to shew the evil consequent on his Doctrine, cited his words according to their meaning; as will appear by his words, as they are *Birth-priviledge*, p. 6. The priviledges, or burdens, which in Family or Nation are hereditary, are conveyed from Parent to posterity, from Ancestors to their Issue : As is the Father so is the Child, as respecting these particulars, The Child of a free Man with St. *Paul* is free born. The Child of a Noble Man is Noble. The Child of a bond Man (where Servants were wholly their Masters to dispose) is a bond Man likewise. So the Child of a *Turk* is a *Turk*. The Child of a *Pagan* is a *Pagan*. The Child of a *Jew* is a *Jew*. The Child of a *Christian* is a *Christian* : As by vertue of the grand Charter of Heaven among the People of God this priviledge doth descend, so it is of the nature of those things that are descendable. Sure he
that

that reckons being a Christian among privileges hereditary, saith Christianity is hereditary; as also when he saith the Child of a Christian is a Christian, and makes it of the nature of those things that are descendable. But I see as Mr. *Blake* did, so Mr. *Will's* takes any occasion to except against me, though without cause; and would unchristianly have us to be thought at irreconcilable distance. But to go on, it is rightly alledged by you, as it was before by me; that if Infants as the Children of Believers are in the Covenant, *Gen. 17. 7.* which as Evangelical is determined by the Apostle, *Rom. 9. 6, 7, 8.* to be made only to the Elect, and that all are not *Israel* that is the *Israel* of God, as the term is, *Gal. 6. 16.* which are of *Israel*, then are Children of Believers Children of Grace by Nature, then they cannot fall away, that they are all Elect Persons, are in the Covenant of Grace afore believing contrary to *Gal. 3. 6, 7, 8.* neither *Gen. 17. 7.* nor any other Text which speaks of the Gospel, or New Covenant of Grace mentions external privileges of the Gospel as from it, or any benefit to our Children as *Abraham's* Seed, till they believe as he did. And if it be true that *1 Cor. 7. 14.* be meant of Federal Holiness derived from the Faith of the one Parent, this Proposition being included in the Apostles reasoning; all the Children whereof neither Parent is a Believer are unclean; that is according to their

expo-

exposition out of the Covenant of Grace: all unbelievers Children are excluded from God's Covenant of Grace. Which sayings we charge on Mr. *Wills* and others, not as expressly asserted by them, but as following on their tenents, though they grant them not: which Mr. *Wills* avoids not, till he shew how they can be avoided according to the meaning of *Gen.* 17. 7. *1 Cor.* 7. 14. which they give to prove Infants of Believers to be in the Gospel Covenant, and none other. As for *Psal.* 44. 17. it is impertinently alledged, the meaning not being of the Covenant of Grace, which is made by God; and he only can be said to deal falsely in it, when he breaks it: but of Mens Covenant they make to God, in which they may deal falsely, as in breaking the Covenant of the Law by Idolatry, eating Swines-flesh, or the like, yeilding to renounce the *Jewish* Religion, and embrace *Gentilism*; as was done in *Antiochus Epiphanes* his time, of whom the Prophecies, *Dan.* 11. 30, 32. As for Mr. *Wills* his dismal consequences he would fasten on our Doctrine, who deny the Children of Believers to be taken into Covenant with them in the sense we expound, *Gen.* 17. 7. they are falsely charged on us. For neither is by it any sacriligious restraint put on the Covenant, nor any essential variation in it, without warrant. But by Mr. *Wills* his Doctrine, the Covenant is magisterially without proof; yea, contrary to the

Apostle, *Rom.* 9. 6, 7, 8. presumptuously altered. Nor do we exclude Infants of Believers from the ordinary way of Salvation. For though we say not they are in the Gospel Covenant by their Parents Faith; yet we say they may be by God's Election saved, and may be sanctified by the Spirit of God; & Parents may have ground of comfort in their death, as much or more than by *Mr. Wills* his Doctrine, which only tells them their Children are certainly in the Covenant, only in respect of outward Priviledges, and these assure not salvation. And therefore *Mr. Wills* doth but injuriously flatter people with that which he cannot prove, that there is a certainty of Salvation to the Children of Believers, when they die in infancie, and maliciously incense common people against us; who do say truly, we have no certain grounds of our Infants Salvation, and therefore teach men to suspend the judging their case either way, and to leave them to God. Yet we deny what *Mr. Wills* suggests to make us odious, as if their condition were alike with Turks; which inference is removed from our Opinion by me in my *Examen* of *Mr. Marshalls Sermon*, part 2. *Sett.* 10. As for *Acts* 2. 38, 39. I agree that the Promise is not of extraordinary gifts; for they were not promised to all God should call, nor is it meant of God's being a God to them and theirs as Children of Believers, for then they were not

Be.

Believers, being exhorted to repent : But the Promise was of raising up Christ, as *Acts* 3. 25. and was, that is, fulfilled to them and their Children, as *Acts* 13. 32, 33. for comforting them against their fears, *Acts* 2. 37. because of their fact, *ver.* 36. and their direful wish, *Matth.* 27. 25. as *Joseph* did, *Gen.* 50. 20. nothing to the proof of this Position, that the Children of Believers are in the Gospel-Covenant. And [for raising a storm in the Jews, if they had not Baptism for their Infants in stead of Circumcision] it is but a foolish dream of *Mr. Wills*; which if *Peter* had then told them of, they would have conceived rather that they were mocked, than that their perplexed Spirits would have been thereby calmed.

S E C T. X VII.

The conceits of Sacraments being in their nature Seals of the Covenant of Grace, the use of Sureties at Baptism: Succession of Baptism to Circumcision are groundless.

AS for your fourth Exception against their alledging *Rom.* 4. 11. whence they would gather a definition of Sacraments, that they

they are Seals of the Covenant of Grace, that Circumcision of *Abrahams* Children was to them a Seal of the Covenant of Grace in their Infancie ; and in like manner so is Baptism to us and ours, it was right. For there is no mention *Rom. 4. 11.* of any ones Circumcision in his flesh, but *Abrahams* in his own person ; and therefore that which is there said of being a Seal cannot be proved to agree to any others Circumcision but his ; yea, it is remarkably appropriated to *Abrahams* Circumcision in respect of the time in which he received it, and the end was peculiar to him. And therefore no others Circumcision can be said to be a Seal to him as *Abrahams* was ; much less any other Sacrament of the Old or New Testament, it being ineptly said of all Sacraments, and most unfitly of Baptism : nor is *Abrahams* Circumcision said to be a Seal of the Covenant, that is, of Gods promise of a thing future ; but of the Righteousness of Faith he had before he was circumcised : much less is it said to be a Seal of the Covenant in respect of outward Church-priviledges, nor in any sense can it be said to be a Seal to an Infant that hath not faith : nor is it true, that this belongs in common to all the *species*, as *Parents* speaks. We deny not that Circumcision of others than *Abraham* was a token of the Covenant by God with *Abraham* : but we deny that every ones Circumcision was to him a token of his right to any of the Promi-

fes, *Gen.* 17. 4, 5, 6, 7, 8. much less of the
 righteousness of faith, which *Abraham* had :
 nor could it be a Signe or Seal to them of the
 righteousness of faith who had not faith ;
 nor in Infancie a Signe or Seal of the Cove-
 nant in any respect afore they had under-
 standing : yet Circumcision in Infancie, be-
 cause the Marks of it remained might be
 a Signe or Seal to them of the Cove-
 nant *Gen.* 17. when they came to under-
 stand the reason of it : But this cannot be said
 of Infant-Baptism, which leaves no impressi-
 on in the flesh. Nevertheless we make not
 Circumcision or Baptism a bare Sign or Mark
 of distinction from others : but it hath a use
 to admonish of duty, yea, and to assure of Gods
 favour, and to beget holiness, to confirm faith
 and heighten confidence in God, when there
 is a frame of Spirit answerable to our engage-
 ment thereby. What *Mr. Wills* saith *p.* 215.
 of the Author and his Party, is but a passio-
 nate spitting out of his venom on them un-
 justly. What is said *pag.* 216. of those *Isa.*
8. 2. cannot be applied to Circumcision or
 Baptism, or to the use of Sureties as now they
 are, the testimony being of that which was
 done afore the Child was born, and not by
 way of promising by them, but by attesting
 what the Prophet did, or was to be done. As
 for the Antient custome of Sureties or Wit-
 nesses in baptizing Children, it is truly said to
 be grown now into a meer formality, or rather

ther worse, into an undertaking of that which God only can perform : nor is it usually without speaking falsely : nor was it our mistake that it is the intendment or Doctrine of the Church in the Catechism to baptize Infants upon the Covenant or Profession of Sureties, nor is Mr. *Baxter* against it. As for your 5th Exception, It is true, Circumcision was appointed to *Abraham* as a most exemplary Believer, to seal the Righteousness of Faith he had yet being uncircumcised, that he might be the Father of all that believe, though uncircumcised, that Righteousness might be imputed to them also. But this was his Privilege, not communicated to others. Clear it is, that to all other it was instituted not as to Believers, or Believers Seed, but to all in *Abrahams* house, and the whole of the Israelites, even when Idolaters, and the Children of them that served other Gods, even when the word was not mixed with Faith, but they had an evil heart of unbelief, yet by reason of the Covenant at Mount *Sinai*, and that *Deut.* 29. 1. and those Priviledges *Rom.* 3. 2. and *Rom.* 9. 4, 5. were a people near God, *Psal.* 148. 14. called by his Name, 2 *Chron.* 7. 14. and because they were brought out of *Egypt*, redeemed by him his Servants, *Levit.* 25, 43, 55, and so might not be sold as Bondmen. But they were not all *Abrahams* Seed, as *Gen.* 17. 7. as born of him in a Gospel-sense, nor in the Covenant *Gen.* 17. 7. as Evangelical,

but as Elect and Believers, *Rom.* 9. 6, 7, 8. nor circumcised by virtue of their Interest, but by Gods Command. And it is true that is said that Circumcision did belong to the Males of eight days old of the Linage of *Abraham* good and bad, were their Parents such as offered them to *Moloch*, *Ezech.* 16. 20, 21. they are nevertheless said to be born of God, as of right his, not as visible Members (as the Text was fowly abused by the Assembly of Divines at *Westminster* in their Confession of Faith, *ch.* 25. *Sect.* 2.) nor as in Gospel-Covenant, but by reason of the Command. Want of which Mr. *Wills* rightly saith was the reason why Females were not personally circumcised, though some say it was not by reason of incapacity. However if that were it, yet it shews the proper reason of circumcising some and not others was the Command not Interest in the Covenant, sith the Females had that, and yet were not to be circumcised, or otherwise sealed. If the Jews did not circumcise their Males who were impenitent excommunicates, it was more than God appointed, though he suspended Circumcision in the Wilderness, because of their Travel. Whatever be said of Circumcision, certain it is, that Faith is pre-required to Baptism, *Acts* 8. 37, 38. nor is any passage that limits this unto the first Conversion; yea, if then Jews Children were not baptised with them when converted, Baptism was not as Cir-

cum-

cumcision, w^{ch} at first Administration required Infant-Males of 8. days old in *Abraham's* house to be circumcised. *Abraham* was a publick common Father of Believers, Jews and Gentiles, not, as Dr. *Sclater* saith, because from him the blessing of the Covenant is derived as an Inheritance passeth from the Father to the Son, or because in him the Covenant is made with all Believers and their Seed : but as *Rom.* 4. 11, 12. because he was the Pattern of Believers to walk in his steps, and to assure Righteousness to them by faith.

S E C T. XVIII.

Succession of Baptism to Circumcision, and Infant-baptism's deduction thence by Analogy, is groundless.

Y Our 6th. Exception is right, that Christian Baptism came not in the room, place, and use of Circumcision ; so as that the institution of it should be our Rule about Baptism : For then Infant Females should not be Baptized. As for Mr. *Wills* his evasion [they were virtually, and reputatively, Circumcised, in the Circumcision of the Males] it is frivolous. For if so by Analogy, the Females

should be only virtually and reputatively ,
 not actually Baptized ; and if Infants out of
Abraham's Family were not Circumcised ,
 though the Parent believed in God as a Pro-
 felite of the Gate, *e. g. Cornelius*, then nei-
 ther should an Infant of a Believer in Christ
 not in a National or other Constituted Church
 be baptized ; and if Circumcision were to the
 use as Baptism, the Circumcised Infant need-
 ed not to be Baptized. [That something
 should be of the substance of an Ordinance ,
 some other thing of the accident] when both
 are alike appointed is *gratis dictum* ; and a
 bold presumption to distinguish *ubi lex non
 distinguit*. It appears from *Col. 2. 17.* that
 a principal use of Circumcision, was to signi-
 fie Christ to come of *Abraham* ; which Bap-
 tism not doing, hath not a principal use of
 Circumcision. No where that I know, Cir-
 cumcision is said to signify and seal, the re-
 mission of sins, by and through the blood of
 Christ to be shed ; which was the use of Sacri-
 fices propitiatory. And though Baptism di-
 stinguish between Believer, and unbeliever ;
 yet it doth not make a Partition-wall between
 Nation and Nation, as Circumcision did ;
 which was not to be imparted to all believing
 Males of the *Gentiles*, as is manifest in the
 Case of *Cornelius* ; who though fearing God,
 was not Circumcized, nor to be Circumcized ;
 unless joyned as a Member to the *Jewish* Peo-
 ple. *Mr. Wills p. 225.* breaks out into his
 bitter

bitter Language, when he talks [of our censorious, self-conceited, contentious Spirit] which may more truly be charged on them that oppose Antipædobaptists, and are so violent, as he and Mr. *Baxter* have been for Infant-baptism: which cannot be to them a spiritual Ordinance. That the *Jewish Church*, is termed a carnal Church is right; and no other than what is said, when that People are termed *Israel* after the flesh; *1 Cor.* 10. 18. and Circumcision is meant, when it is said, *Rom.* 4. 1. what shall we say then, that *Abraham* our Father, as pertaining to the flesh hath found? sure Infant-Circumcision which shewed nothing to the mind, could be but a carnal Ordinance. But the use of Baptism is, *1 Pet.* 3. 2. the Answer, or Demand of a good Conscience towards God; and therefore in its use spiritual, which cannot be in Infant-baptism. And if Circumcision bound Men to keep the whole Law, or else was unprofitable, *Rom.* 2. 25. *Gal.* 5. 3. it had not the use that Baptism hath. And whereas Circumcision was without profession of Faith in Christ, it cannot be said to have the same use with Christian Baptism; which as hath been shewed, is required by the expression of baptizing into the name of Christ: which is, to baptize the Person into the Faith of him whom he hath professed. And if the use of Circumcision was to assure the Promise of the Land of *Canaan*, Christian Baptism cer-

tainly hath not that use. A Seal of the Righteousness of Faith is said of no Persons Circumcision, but *Abraham's*. I acknowledge not the Particulars true, which Mr. *Wills*, p. 229. sets down in his Scheme of the Analogy between Baptism and Circumcision. Yet if I did, it will not follow thence, that the one succeeds to the other. I find not any thing to succeed to the Ceremonies of the Law, but Christ, *Col. 2. 17.* nor doth Analogy in some things prove it right to introduce a Rule in the observing of an Ordinance of the New Testament in like sort with it, because of some resemblance with an old Rite abrogated. I have largely proved the Arguments from Analogy of the Mosaical Judicial, or Ceremonial Precepts to the like in the Christian service, to be insufficient, *Examen part 3. sect. 9. Review part 2. sect. 3, 4. Durandus* his rational *Divinorum*, and other Books of their Rituals shew a great part of Popish Rites to be thence derived. And Mr. *Wills* will follow this way of arguing from Infant-Circumcision to Infant-baptism by Analogy, he must fall back, not only to Popish and Prelatical Customes, but *Jewish* also, it being certain that Circumcision is wholly abrogated as well as Sacrifice, Priest-hood, &c. Nor can Mr. *Wills* conclude out of a Particular, but in these and other Rites by his Principles hold that they are somewhat of the substance of the Covenant, and so bind us as they did the

Jews;

Jews; as Mr. *Marshall* in his Sermon on 1 *Pet.* 3. 21. of baptizing Infants, p. 35. asserted, which is express *Judaism* against the Gospel of Christ; nor is that Plea sufficient to avoid it, to say they bring not in a new Rite, if they use it not as Christ appointed; so they might say of Bell-baptism, and the Pharisees of their washings of Hands, Cups, and Vessels of Brasses; yet condemned by Christ, because not commanded, but after Mens Traditions taught. Papists say they bring not in a new Rite in their Mass; yet we charge them with a great sin, in making it a Propitiatory Sacrifice, and the Priest a Sacrificing Priest, as the *Jews*. The *Corinthians* did not bring in a new Rite, yet when they used it otherwise than Christ appointed, it was not to eat the Lords Supper, 1 *Cor.* 11. 20. it being the Apostles Rule to use it as it was received by him of the Lord. They that gave Infants the Communion, or shall do it, may say as much as Mr. *Wills* for his Infant baptism [they do only apply an instituted Ordinance by way of proportion] And this Answer Mr. *Tombes* gives, *September* 21. 1674. and trembles to consider the obduration of Mens hearts, that swearing to endeavour Reformation in worship according to God's Word, seeming zealous against humane inventions, suffering for Nonconformity, praying for pure Ordinances should yet upon such palpably false pretences so fairly discovered these thirty Years

Years they have been, by my Writings to the most Learned, so obstinately persist in so great profaneness of the most solemn Fundamental Ordinance of Christianity, Baptism of Believers; to which the Holy Scripture ascribes, so much as to make it a means of Salvation, *Mark* 16. 16. *1 Pet.* 3. 21. and out of *Jewish* Principles avouch Infant-sprinkling, which is no Baptism; nor was ever appointed by Christ, or uted by his Apostles; but corruptly arose with Infant-Communion, from conceit of necessity; and was opposed by some of the most Pious Christians in times of Papal Antichristian Dominion, the most bloody and tyranical that ever was in the World. As for what priviledge Infants lose by not being baptized, let Mr. *Wills* shew it, I know none. The talke of Infants visible Church-membership is fabulous: sure the Church of God is much corrupted by it, in that men content themselves therewith, as if Christned by it; the antient Method of Catechising and Preaching the Gospel, and then Baptizing Believers; and so admitting to Communion is almost quite forsaken, and the Churches termed Christian, consist for a great part of Ignorant and Prophane Men and Women, of Heathenish and Un-christian spirits, hating those who contend for the Truth.

S E C T. XIX.

*Immersion not Sprinkling, is the Baptism
Christ appointed.*

AS for Dipping or Plunging in Water that *βαπτίζω* in the constant use of the word in Greek Authors signifies *immergo*, and that immersion was the use of Baptism in the time of *John Baptist*, Christ and his Apostles; and after for following Ages, till the abuse of the perfusion and aspersion of the *Clinici* and Infants began is so apparent from Scripture, and *Tertullian's* *ter mergitamar*, and otherwise that it is meerly out of a gainsaying Spirit to deny it. To those you have set down as acknowledging it, I have added some in the Addition to my *Apology*, *Sett.* 23. To whom I might add *Heinsius*, *Aristarch.* on *Nonnus*, c. 13. p. 96. *Et crebro Et ex more Orientes universum abluisse corpus ratio ac consuetudo dicitur. Quod βαπτίζεσθαι Scriptura Sacra dicit. Exercit. Sac. in 1 Cor. 15. 29. usitatum ut mergerentur, ac deinde ex aqua tollerentur baptizati; quorum alterum βάπτισμα, alterum ἀνάδουπον τὸν διχτόν.* Which to have been thrice, to shew their Profession of believing Christ's death by their immersion thrice into the water, as he was three nights in the earth, and by emersion his Resurrection, he shews out of *Cyril of Hierusalem*, *Thomas Gataker*, *Ad-*
ver.

versaria Miscel. c. 4. p. 30. *Inter baptizandum in aquas descendebant : & ex eisdem denovo ascendebant : cuius ἡ ἀνάστασις καὶ ἀνέστασις in Eunuchi Ethiopis tinctioe mentio expressa repetitur. Act. 8. 38, 39. Quin & sicuti in ritu Christiano quum immergerentur, aquis obruti & quasi sepulti & Christo ipsi conssepulti quodammodo videbantur, rursusque cum emergerent, a sepulchro quodammodo resurgere ac cum Christo resuscitari præ se ferebant, Rom. 6. 4, 5. & Colof. 2. 12. Ita, &c. most fully Sir Norton Knatchbull, *Animad. in Pet. 3. 21.* where he brings many of the Antients asserting Baptism to have been by mersion and emersion to shew the belief of Christs Death and Resurrection and Profession or Promise of Conformity thereto, in dying to sin, and rising to newness of life, and that Saint *Peter* means it, when he terms Baptism the stipulation of a good Conscience towards God, by the Resurrection of Jesus Christ; nor do I find that Dr. *Featly* in the place cited by Mr. *Wills* cites *Hesychius, Stephanus, Scapula, Budæus*; nor if they did, do they term any washing without dipping Baptism. As for that in the LXX. *Dan. 4. 33. ἀπὸ τῆς δέγρου τῆ ἐξανῆ ἐδάφην*, it is not ἐβαπτίσθη: and yet his body might be said to be dipt by the dew of Heaven, in that the body did wade in the water which was from the dew of Heaven, or lie down in it, which seems to be likely, in that the same thing is*

expressed *ver.* 15. ἐν τῇ δέσῳ τε ἔρανεν καὶ τρώ-
 σήτω. *ver.* 23. ἐν τῇ δέσῳ τε ἔρανεν ἀυλιώσε-
 ται. Sure it is, that in no Greek Author
 βραχυμὸς is the same with βανπισμὸς. And
 if it be evil in Papists not to break Bread,
 nor to eat, but to lift up, shew and swallow
 down whole the Host, when Christ did break
 Bread, and bid eat it; it is evil when he bids
 baptize, not to do it, but to rantize, and in
 stead of baptizing into the Name of Christ
 dead and risen, for us to water him who hath
 no understanding thereof. So that when he
 saith, *I baptize thee*, to an Infant, and doth no
 more, he speaketh untruth, and deceives those
 that take it at his word for Christian-Baptism.
 As for the inconveniences to some persons, and
 some Countries, they are without much diffi-
 culty avoided by baptizing in warm water, at
 fit times, in fit Vessels, and fit seasons. As for
 the conceit, that it must be presently, it is
 from the Error of perishing without it. As for
 Mr. *Wills* his Answer of Original and Sec-
 ondary persons to be baptized it is without Scrip-
 ture, which makes no such distinction. Be-
 lievers are rightly by you termed the right
materia circa quam, or Subject of Baptism; the
 form of the Action, *dipping*, by which it is di-
 stinguished from rantism or perfusion. In Bap-
 tism a person is to be active, by yielding his
 body. The words used are not the form of
 baptizing, *Col.* 2. 11, 12. it is not said, Chri-
 stian Baptism succeeds Jewish Circumcision.

S E C T. XX.

Some Notes on Passages of Mr. Wills about Waldenses and others, with a Conclusion of these Animadversions.

MR. Wills, chap. 7. pag. 45. saith of me [two Reverend Divines, Mr. *Marshall* and Mr. *Baxter* rebuked me for endeavouring to defend my Opinion by Popish Forgeries and Slanders.] Had there been any candour in Mr. Wills, he would have also acquainted his Reader, that I have answered this rebuke in my *Præcursor*, Sect. 9. and not have revived the Memory of their Calumnies of me. But in recompense of his kindness to me in publishing Mr. *Marshalls* and Mr. *Baxters* rebuke of me; I pray you put him in minde of his Saint-like dealing with you, in leaving out p. 47. of the Confession cited by you Article 7. these words [By which also we are received into the Holy Congregation of the people of God, there protesting and declaring openly our faith and amendment of life] which agree not with his darling of Baby-baptism. He saith, pag. 60. that our citing *Bernard* and others about *Henricus* and others, as if no convincing proof were to be fetcht from thence, because they were their Enemies. But others, as *Illyricus* in his Catalogue

talogue of Witnesses against Popery, conceive good proof fetcht from them when they dispute against them and answer their Allegations, as when from their Testimonies we prove they denied Transubstantiation, Prayer for the dead, and other Points of Popery; nor is that any better Signe of a visible Saint, which we meet with in *Mr. Wills*, pag. 94, 106, &c. about Principles of Anabaptists, as if their Doctrine of baptizing at age, their constitution, &c. were usually attended with gross Miscarriages as arising from them, which might have been as justly charged on Presbyterians from the disorders of *Haeket* and others in *Queen Elizabeths* days; on Independents from *Wheelwrights*, *Hutchinsons*, *Dyers*, and others Miscarriages in *New-England*. For my part, my *Theodulia* and other Writings and Conversation are my Plea against such barkings and bitings as I finde in this and other Antagonists; and I still pray God to awaken them, that they may see their sin in opposing that necessary duty of Believers Baptism; and for your self, that God would deliver you from every evil work, and preserve you to his Heavenly Kingdom. For which end I desire to acquiesce my self, as

Sarisbury,
Sept. 21.
1674.

*Your Brother, and to all the People
of God, a faithful Servant
in Christ,*

JOHN TOMBES.

Postscript.

IN the *Essay* by Mr. *Blindman*, the shift for avoiding Example and Command for womens receiving the Lords-Supper, from *Acts* 2. 46. *Acts* 20. 7. *1 Cor.* 11. 20, 28. because it is by consequence, and the Subjects are exprest in the Masculine Gender, is vain. For we are not against Proofs by Consequences in this matter, which are as this is, from the use of words, which shew women reckoned among Disciples, believers, baptized, as part of the Church, *Acts* 1. 14. *Acts* 5. 1. *Acts* 8. 12. *Acts* 9. 36. *Acts* 11. 26. *Acts* 21. 9. and the baptized Believers brake Bread, *Acts* 2. 40. the Disciples came together to break Bread, *Acts* 20. 7. the whole Church, *1 Cor.* 11. 29. Let a man *ἀνδρας*, examine himself, and so let him eat. Where although it be *ἐσθω* in the Masculine Gender, yet it comprehends women, as *ἐσθω*, *Mat.* 28. 19, 20. *οἱ μαθηταί*, *Mark* 16. 16. as in other matters common to both Sexes, the Masculine comprehends both, as *οἱ μαθηταί* *οἱ μαθηταί* as *Priscilla* and *Aquila*, *Rom.* 16. 3, 4. *Acts* 18. 26. that I omit other places very many, as *1 Cor.* 15. 22, 23, 32, 35, 51. *Rom.* 5. 12. And all Members of Christ's body are said to be partakers of the same bread, *1 Cor.* 10. 17. *1 Cor.* 12. 13. But it is
not

not so ; for Infants, who are never reckoned as Believers or Disciples baptized, *Acts* 15. 10. is perversly applied to Infants, the Disciples being the Brethren, who were taught ; and the putting the yoke by teaching the necessity of Circumcision, *ver.* 1. 5. whereby they tempted God ; but this was not done to Infants. As for *Acts* 16. 15. *1 Cor.* 1. 16. it is manifest, that Persons of Age and Believers are meant from the same Books, *Acts* 16. 31, 32, 33. *Acts* 18. 8. *Acts* 10 2. *1 Cor.* 16. 15, 19. μαθητευσαίτε, *Matth.* 28. 19. signifies no more then making Disciples or Believers by preaching the Gospel, as is manifest from *Mark* 16. 15, 16. *John* 4. 1, 2. and then to be baptized. There's no colour for the conceit of constituting Gospel Churches, and putting converted Souls into Gospel-Congregations, that they might orderly enjoy all Gospel-Ordinances among themselves. Though this were a duty, yet it is not expressed by that word, which is manifest from *Acts* 14. 21. where it is said εὐαγγελισαμένοι, preaching the Gospel at *Derbe*; and μαθητὰς πολλὰς ἱγυῖς, making many Disciples, they returned to *Lystra* and *Iconium*, and *Antioch*; and there confirmed the Souls of the Disciples, *ver.* 22. and after *ver.* 23. in each Church ordained Elders ; other Acts than Discipling, for constituting Churches, confirming [ordaining] Elders come after, and are expressed by other words. μαθητεύσατε, *Matth.* 13. 52. cannot

be understood of being put into a particular Gospel-Church, sith it is meant of the Apostles, who were not to be in any particular Church, but to go into all the world, and preach the Gospel to every Creature, *Mark* 16. 15. And for ἐμαδίτευσε πρὸς Ἰησοῦ, it cannot be meant [in Churches in a particular Congregation] Sith it is said, *John* 19. 38. he was μαθητῆς κεκρυμμένος διὰ τὸν φόβον τῶν Ἰουδαίων: which shews he was a Disciple or Believer in Christ, yet not openly professing him; which must have been if joyned to a particular Church. Besides, *John* expressing by ὡν μαθητῆς τῷ Ἰησοῦ, what is said *Matth.* 27. 57. ἐμαδίτευσε πρὸς Ἰησοῦ, shews that it is no more than that he was a Disciple of Jesus, that is, was one that had received Christ's Doctrine, believing that he was the Christ, *Matth.* 16. 16. and did wait for the Kingdom of God by him, as the Son of God, the King of *Israel*, *John* 1. 49. *Mark* 15. 43. *Luke* 23. 51. as *Luke* 2. 25. *Luke* 24. 21. *Acts* 1. 6. which being considered, it is apparent that what the Author fancies of Infants being mediate Disciples and visible Church-Members, as being parts of their inchurched Parents, is a meer Dream, if not also a fraudulent fiction. And that which is deduced by him from 1 *Cor.* 7. 14. of Infants holiness, as Church-Members by Parents faith, hath all its ground from the foyisting into the Text twice [*believing*] and rendring [*by*] which is better rendred [*to*]

According to the use, *Matth.* 17. 12. Compared with *Mark* 9. 13. and *Col.* 1. 29. 2 *Pet.* 1. 5, 6, 7. with sundry more elsewhere produced. As for his talk of Christians by Nature, the Church-seed of *Abraham* by the Faith of the Inchurched Parent Intituling to the Initiatory Seal, so as to be Christ's Ecclesiastical, Visible Church Members of Christ, as head of the Visible Church, Children of the Promise, in the Covenant *Gen.* 17. 7. externally thereby having Title to the Seal of the Covenant (which Baptism is said to be as succeeding Circumcision) by vertue of Parents Covenant for them, with whom he cites God as Covenanting, *Dent.* 29. 14. whereas the Person speaking there is *Moses*, making God to have externally Consecrated Inchurched Parents and their Seed, to be his People, comprehending them within the External and Ecclesiastical Dispensation of his Covenant; and thereby Intituling them to the Initiatory Seal thereof, as promising to be a God to them and their Seed externally at least, it is New-minted Gibberish, and meer Prattle, without any deduction from *Gen.* 17. *Rom.* 4. 11. *Rom.* 11. 17, 28. *Col.* 2. 11, 12. or any other Scripture, however importunately urged in Pulpits and Books by some Divines since the Controversie arose about Pædobaptism in these two last Ages: who have feigned a Command from Analogy of Circumcision and Baptism; and Believers Infants of the

Gentiles being in Covenant as *Abraham's*
Seed, Gen. 17. 7. though neither in the New
 Testament is there any ground for it, nor a-
 ny proof of the practice of Infant-baptism
 therein, or in the Age next after the Apostles;
 nor in the next to that: but from a supposed
 necessity in case of imminent danger of Death,
 from *John 3. 5.* as there was likewise of
 giving them the Communion from *John 6. 53.*
 Nor hath Dr. *Homes*, Mr. *Cobbet*, or Mr.
Sidenham, done that which may be justly
 Pleaded for Infant-baptism out of Scripture
 or antiquity: But theirs and many more's
 mistakes are fully shewed in my *Exercitation*,
Examen, Apology, Praecursor, Review, and o-
 ther Writings: which is enough to shew, that
 the Author of the *Essay* hath not brought
 such proof for Infant-baptism as you have for
 Womens receiving the Lords Supper. And
 for his shift of avoiding your proofs for im-
 mersion in Christ's Baptism, by alledging it is
Mat. 3. 16. and not in he might have dis-
 cerned, that *Acts 8.* the *Descent v. 38.*
ἐἵς τὸ ὕδωρ and *v. 39.* the *Ascent ἐκ τοῦ ὕδατος*
 prevent that Evasion, and both these Texts,
 and *John 3. 23.* the Commodiousness of
 much, or many Waters for *John's* Baptism,
 besides Christian Baptism, as resembling
 Christ's Death and Resurrection expressed,
Rom. 6. 3, 4. Col. 2. 12. with the constant
 use of the Word in all sorts of Authors, *Ter-*
tullians, and others Expressions; the sayings
 of

of the most accurate and skillful in *Greek* Language do so fully prove, that Baptism ought to be with Dipping; that were not Persons resolved to withstand plain Truth, they would not plead for Infant-sprinkling, instead of Christian-baptism, nor mislead People with their Impostures. Concerning which, if any be deceived by them, after so full Discovery of the Futility of them, I may say, that they are deceived; because they are willing to be deceived.

Sir,

I Meeting with these words in a Book Intituled, *Primitive Christianity*, part 1. c. 10. pag. 302, 303. [How far the baptizing of Infants is included in our Saviours Institution, is not my work to dispute; but certainly, if in controverted Cases, the constant practice of the Church, and those who immediately succeeded the Apostles be (as no man can deny it is) the best Interpreter of the Laws of Christ, the Dispute one would think should be at an end. For that it always was the Custom to receive the Children of Christian Parents into the Church by Baptism, we have sufficient evidence from the greatest part of the most early Writers, *Irenaus*, *Tertullian*, *Origen*, *Cyprian*, &c. whose Testimonies I do

do not produce, because I find them collected by others, *J. G. Voss. de bapt. Disput. 14. pag. 178, & seq. Forbes Instruct. Hist. Theol. lib. 10. c. 5. Sect. 14, & seq. Dr. Ham. Defens. of Infant-Baptism. c. 4. Sect. 2.* and the Arguments thence so forcible and conclusive, that the most zealous opposers of Infant-Baptism know not how to evade it, the Testimonies being so clear, and not the least shadow that I know of in those times of any thing to make against it] by *William Cave, D. D.* Printed for *Richard Chiswel*, the Author, I suppose, being of account about *London*; if you think fit either by word or otherwise, you may signify to him or others, that if the practice of the Church interpret the Laws of Christ for Infant-Baptism, it doth as much for Infant-Communion, and Immersion; he himself, *pag. 305.* confessing, those who made up the main body of the Baptized in those days were Adult persons; usually they were for some considerable time Catechized, *pag. 315.* with Interrogations to the Baptized, and his Answers: *pag. 320.* the Party to be baptized was wholly immersed or put under water, which was the almost constant and universal custom of those times, whereby they did more notably and significantly express the three great ends and effects of Baptism, representing Christ's Death, Burial, Resurrection, and our Conformity to it, as the Apostle clearly explains the meaning of this Rite, *Rom. 6. 3,*

4, 5, 6. p. 329. till Confirmation was done, the Baptized were not accounted compleat Christians, nor admitted to the Holy Communion, nor could challenge any actual right to those great Priviledges of Christianity; whence it is that the Ancients so often speak of Confirmation, as that which did perfect and consummate Baptism. *ch. 11. pag. 335.* I take no notice in this place of their giving the Eucharist to new-baptized Infants, the case being so commonly known and obvious. *pag. 349.* they dipt the Bread in the Wine in the case of baptised Infants, to whom they administered the Eucharist in those Primitive times, and to very weak dying persons. *pag. 350.* their Sacramental Wine was generally diluted and mixed with water, which are sufficient to shew (that I mention not other Customs by him confessed about *Easter*, baptizing then and at *Whitsuntide*, their Clothing and other Rites, Gestures at Prayer, the Communion, &c.) that the practice of the Church is no good Interpreter of Christs Law for Infants Baptism. Nor was it always the Custom to receive the Children of Christian Parents into the Church by Baptism, as the case of *Nazienzen* and others shews. But they did only baptize Infants in case of imminent danger of present death, as *Tertul.* and *Nazien.* words shew, nor did they deny Baptism to any Infant of any Parent at any time, conceiving erroneously they saved it thereby, as

Cy.

Cyprians absurd Epistle to *Fidus* shews; which is so frivolous, as should rather be laid aside than urged by an understanding Protestant. There are no words of *Irenæus* that make for Infant-Baptism: Those *l. 2. c. 39. Christus venit per seipsum omnes salvare*, if they prove Infant-baptism, prove Christ himself to have baptized, contrary to *John 4. 2. Tertullian* dissuades from it; *Vossius* himself expresseth his uncertainty about *Origen*, what he hath produced for Infant-Baptism, is answered in my Latin Refutation of *Dr. Savage*; what *Dr. Hammond* hath written for it, hath been so fully refuted in the later Sections of the Second and third parts of my Review, that were not mens hearts hardened in Error they would take heed of Printing so palpable falshoods, as to say, that the most zealous opposers of Infant-Baptism, know not how to evade the Arguments of these men for Infant-baptism, and to assert them to be forcible and conclusive, and the Testimonies so clear, and not the least shadow in those times of any thing to make against it; when both the Institution of Christ, and the Apostles practise are against it, and the Testimonies he produceth do make against it, as now it is used out of the case of necessity, without Immersion, and Answers of the baptized.

**Animadversions on some
 Passages in the Book of
 Common-prayer, about
 Baptism and Confirma-
 tion, tending to shew
 Reasons of Non-sub-
 scription, and Noncon-
 formity to that part of the
 Book, and the need of its
 Reformation.**

THE first Animadversion, is on the words
 of the Catechism, wherein this Question
 is asked, *What is required of Persons to be
 baptized?* and the Answer is, *Repentance
 whereby they forsake sin, and Faith whereby they
 stedfastly believe the promises of God made to
 them in that Sacrament.* This is against In-
 fant-baptism which the Book appoints, as
 I is

is thus proved. They who want the condition required of Persons to be baptized according to the *Lyturgy*, are not to be baptized; but all Infants want the condition required of Persons to be baptized according to the *Lyturgy*, therefore no Infants are to be baptized. The *major* is manifest from a Rule in Logick, *that the condition required being not put, the thing conditioned is not to be put*, *negata conditione* (*sive qua non*), *res conditionata esse non potest*, *Schirb: Top. c. q. n. q. 10.* The *minor* is thus proved. They want the condition required of Persons to be baptized according to the *Common-prayer Book*; who want Repentance whereby they forsake sin; and Faith whereby they stedfastly believe the promise of God made to them in that Sacrament. This Proposition is plain, sith that is the condition prescribed in the Catechism, acknowledging according to Truth, that by Christ's Institution, and the Apostles, and Primitive Teachers Commands, Declarations and Practise, these things are prerequisites to Baptism of them that are to be baptized, *Mat. 28. 19. Mark 16. 16. Jo. 4. 1. Acts 2. 38, 41. Acts 8. 12. 13. 37. Acts 10. 47, 48. Acts 11. 17, 18. Acts 16. 14, 15. 31, 32, 33, 34. Acts 18. 8. Acts 19. 5. Gal. 3. 26, 27. Eph. 4. 5. &c.* And therefore they that want it, must needs want the condition required of them that are to be baptized; but all Infants want this Repentance
and

and Faith, which is taken as granted in the Catechism; sith in the Answer to the next Question it is not denied, which is in the Question; *that Infants by reason of their tender Age they cannot perform them*: and is proved by sense, there being no signs whereby such Repentance and Faith in Infants is perceptible; but signs of the privation of them, and reason, which shews them incapable of understanding what they should repent of, and believe: therefore all Infants want the condition required of Persons to be baptized.

The Answer to this in the Catechism is, (*Yes, they do perform them by their Sureties, who Promise and Vow, them both in their Names, which when they come to Age, themselves are bound to perform*) which is untrue, and insufficient to solve the Objection. For, 1. It saith that (*the Persons termed God-Fathers and God-Mothers, are Sureties for the Child*; and that they Promise and Vow Repentance and Faith in the Name of the Child; but in the Answers made by them in the Common-prayer Book (*I forsake them all, all this I stedfastly believe, that is my desire*) there is no Promise or Vow (which is of a thing future to be done after the Promise) but a Profession of a thing in present being already done; and therefore they are rather to be termed Attorneys, or Proxies for the Child, than Sureties. 2. It is said that (*their Sureties do Promise and Vow Repentance and Faith in the*
1 2
Name

Name of the Children; which may be understood two ways. 1. That the Sureties do Promise and Vow by Deputation, or Commission from the Children, as when the Prophets are said to *speak in the Name of the Lord*, *7am. 5. 10.* but this sense is not true; there is no such Commission, or Deputation from any Child. 2. That the Sureties do Personate the Child, as when in a Play one Acts the Part of another; but this is too light a thing for so serious an Action; and yet what other sense to make of that Expression I know not: sure it cannot be that by (*in the Name of the Child*) should be meant in the power of the Child, as when the *Psalmist* saith, *Psal. 118. 10. In the Name of the Lord I will destroy them; not in the Name of the Child*; that is to that honour, service, or owning of the Child as Lord and Master, as when *Peter* commanded *Cornelius* to be baptized *in the Name of the Lord Jesus*, *Acts. 10. 48.* And therefore I cannot imagine any sense of that Speech which may be true; and fitting that business. 3. It is supposed that *Persons may Lawfully become Sureties for a Childs Repentance and Faith, for his admission to Baptism.* But this seems to me a thing that may not be granted. For, 1. However a Man may Promise and Vow for himself, that which is in his power to do; yet as in the Case of Monastick Vows of Continency, it is determined; that a Man cannot

Law-

Lawfully Vow that which is a Peculiar Gift, which God promiseth not to all, and so is not in his own power; so we may much more resolve, that a Man is not by Vow, or Promise to undertake that for another, much less for an Infant, which is not in his power to perform: nor hath assurance from another, that it shall be performed. 2. It is in Christ's Peculiar Title, *Heb. 7. 22. To be the Surety of that better Covenant*: and therefore it is a high arrogant presumption in any, besides Christ, to undertake for another the performance of the condition of that new Covenant, to wit, Repentance and Faith; it is in effect to make himself, *Mediator between God and Man*: which is a most hainous Usurpation of Christ's Office, *1. Tim. 2. 5.* 4. It is supposed, *that the Child is bound to perform the Condition when he comes to Age*; which is granted to be true, in respect of his Personal Obligation; but that Sureties from whom he descends not, nor derives any benefit, nor are superiours to him, should oblige him by a Peculiar Engagement through their voluntary undertaking, it may be justly doubted. It is the resolution of the Learned Dr. Sanderson now Bishop of Lincoln *de Juramenti praelect. 4. sect. 9. In personalibus nemo ligatur sine proprio Consensu obligationem spiritali qualem quae est in conscientia necesse est esse personalem sicut est sua cuicunque Conscientia propria, et quae non possit transire in aliam personam.*

In Personal Actions no Man is bound without his own consent. It is necessary that the spiritual Obligation which is in the Conscience be Personal, as to each Man is his own proper Conscience, which cannot pass unto another Person. King James in his defence of the Rite of Kings, p. 15. c. 4. Nor is it material to reply, that a King succeeding by Inheritance, takes an Oath in the Person of his Predecessor, for every Oath is Personal, proper to the Person by whom it is taken; and to God no living Creature can swear, that his own Son, or his Heir apparent shall prove an honest Man. 5. It is supposed in the Answer that this Promise and Vow in the Childs Name by Sureties, is sufficient to Intitle an Infant to Baptism, by supplying the Defect of Personal Repentance, and Faith in the Child: and without this, the Objection against Infant-baptism could not be well solved. But the first is not true. For 1. Neither by any Law of Nature of Christ or his Apostles is this Dispensation granted, that the Substitution of another's Repentance and Faith (who is only a voluntary Surety) should supply the defect of them required in the person to be baptized; nor is there power in any Council or Prelates (term'd the Church) in this manner to answer Christ's Institution.

2. If there be a necessity of Sureties to supply the defect of personal Repentance and Faith, then is private Baptism (in which are no Sureties afore the baptizing of the Infant

to

to promise and vow Faith and Repentance in his Name, and only some one is to name the Child) are unwarrantable and insufficient for defect of Sureties, contrary to the order and appointment of the same Book of Common Prayer, which only requires, that if the Childe live and be after the Baptism brought to Church, the Minister should then demand in the Childs name concerning Repentance and Faith ; but allowing the Baptism as sufficient and not to be iterated. 6. This Answer varies from that which *Augustin, Epist. 23. ad Bonifacium* gave, when *Bonifacius* demanded of him, how it could be true, that the Infant should be said to believe ; he did not answer that he did it by Sureties, but by *receiving the Sacrament of Faith, Sacraments, receiving the Names of the thing signified by Reason of the likenesses they have to it* ; which shews that the Answer made to the Objection in the Catechism is not Antient, or at least not liked by *Augu.* 7. The Answer in the Catechism, supposeth the Baptizer may take the Sureties promise, instead of the Childs personal profession for the admission of him to Baptism, but shews no power given to him to make such a commutation : nor indeed have Christ or his Apostles (who only could) given them any such power, but as in the Lords-Supper we are tied to Christ's Institution, *1 Cor. 11. 23.* So by parity of Reason we are in Baptism. And if a Minister, a Council of Bishops

shops may authorize a Substitution of one mans Faith for another's, they may allow one's Baptism for another's, as some conceive baptizing for the dead meant 1 Cor. 15. 29. yea, baptizing any though Infidels, and so baptizing persons by droves, as the *Spaniards* did in *America*; and in this thing the baptizing of Infants by reason of a Sureties promise hath less of right then such an *Indian's* Baptism, who himself professeth not faith, if he do but agree they shall speak for him, which an Infant cannot do, nor do any thing towards such a deputation, nor can give any assurance of his performing what the Sureties promise for him. 8. The Catechism makes the thing required (no doubt by Christ and his Apostles) to be the repentance and faith of the person to be baptized. Now the Sureties are not the persons to be baptized, therefore their act is not the performance of the condition required of persons to be baptized. 9. A promise or vow of a thing future, if it were certain, much more if it be contingent and uncertain, cannot be the performance of a condition required to exist in being before the thing conditioned to be done; therefore the promise of future believing cannot be the right performance of that repentance and faith, which was to go before Baptism. 10. If this Dispensation or Commutation were allowed in Baptism, it might be also allowed in the Lords-Supper, there being no more re-

quired

quired to go before the Lords-Supper, than is to go before Baptism, nor perhaps so much, at least the Minister is not so expressly tied to require them before the Lords-Supper, as by *Philips* answer to the *Eunuch*, *Acts* 8. 36, 37, 38. and *Peter's* speech of *Cornelius*, *Acts* 10. 47, 48. *Acts* 11. 17. he is to require them before Baptism; nor is at least so expressly and plainly made a Ministers duty to give the Bread and Wine to Communicants, as it is the Preachers to baptize, *Matth.* 28. 19. *Mark.* 16. 15, 16. And therefore with greater reason Infants-Communion (which many Writers acknowledge to have been used 600 years at least in the Christian Churches, and was not condemned that I know till the *Trent-Council*) should be revived.

The Second Animadversion is upon the Questions propounded in the Common-Prayer Book to the Infant to be baptized, *Whether it renonnee the Devil, and Believe in Christ, and will be baptized*: These Questions are propounded to the Infant to answer, which is a plain evidence, that at first, and of old, none were to be baptized but such as could answer to those Questions; and thus it was conceived by *Ludovicus Vives* in his Comment. on *Augustine de Civit. Dei*, lib. 1. cap. 27. The Custom of propounding Questions to Infants to be answered by them being of it self an irrational thing, but that thereby the Primitive use

(14)
use of baptizing none but those that could answer, is somewhat recorded ; now that which is from the beginning is right, and is to be the Rule in such Institutions as our Lord Christ determines about Marriage, *Matth. 19. 8. quod primum verum* ; Innovations are Irregularities : whence I argue, That Baptism which is an Innovation from the Primitive Institution and practise is not regular, but an aberration from the Rule, and to be reformed by reducing it to the first Rule and Pattern ; this Proposition is grounded on our Lord Christs determination about Marriage, *Matt. 19. 8.* and *Pauls* rectifying the disorder of the *Corinthians*, by reducing them to Christs Institution and Primitive Practice, *1 Cor. 11. 23.* there being in this the same reason of Baptism as of the Lords-Supper; nor is there any power given to the Minister to swerve from Christs Institution, or to any Prelate, or Council-General, National or Provincial, or to any after the Apostles, under the name and pretence of the Authority of the Church, to alter, or to vary from Christs Institution, as Protestants justly plead against Papists in the points of the denying of wine in the Eucharist to Laypersons, Reservation, carrying about, adoration of the Host ; as the 28th Article of the Church of *England* urgeth, *That being not to be done which was not ordained.* But baptizing of Infants is an Innovation from the Primitive Institution and Practise, and therefore

fore it is irregular. The Minor is proved thus, That Baptism is an Innovation from the Primitive Institution and practise in the Ministration, of which the person baptized doth not answer to the Questions. This is proved from the use of propounding and answering Questions by the baptized, *Acts* 8. 36, 37, 38. *1 Pet.* 3. 21. and many places in *Tertulian*, *Cyprian*, *Augustin*, &c. and the continued use of after-ages, of which the propounding Questions in the Common-prayer Book to the Infant to be baptized is a manifest foot-step, or sign & proof. But in the ministration of Infant-Baptism, the Person baptized doth not answer to the Questions, therefore it is an Innovation. If it be said, the Sureties, or Parents answer for them : I reply, Sureties themselves are an Innovation, & it is an Innovation that Sureties or Parents answer for the Infant to be baptized, and however it be in Civil Customs, Lords of Mannors take one's Answer for another's ; yet it is not to be so in Sacraments without Christ's allowance and acceptance, or the Apostles Declaration : and Sureties do undertake that which they cannot perform, and intrench upon Christ's peculiar Office, *Heb.* 7. 22.

A Third Animadversion is upon the *Rubrick* before publique Baptism, which saith thus, *It appeareth by Antient Writers, that the Sacrament of Baptism in the old time was not commonly administred but at two times in the year, at Easter and Whitsuntide, at which times it was*
openly

openly ministred in the presence of all the Congregation, which Custom being now grown out of use, although it cannot for many considerations, be well restored again; it is thought good to follow the same as near as conveniently may be. The reason of this Custom was the Catechizing before in Lent, as Bellarmine, Controv. Tom. 3. lib. 1. de baptismo, cap. 26. *Esse item hanc antiquam & universalem consuetudinem patet ex Catechesibus Cyrilli, quæ ideo in quadragesima habitæ sunt, quia præparabant ad baptismum, in Paschate celebrandum.* It appears likewise this to be an Ancient and universal Custom by the Catechisings of Cyril, which were therefore had in Lent, because they prepared to celebrate Baptism at Easter. Dr. Pearson's Exposition of the Creed, Article 1. pag. 24. The necessity of Confession of Faith the wisdom of the Church in former Ages hath thought a sufficient ground to command the receiving of that Creed at the first initiation into the Church by Baptism, for which purpose it was taught and expounded to those which were to be baptized immediately before the great Solemnity of Easter. This Custom in some parts was so strictly observed, that as Socrates in his 5th Book of his Eccles. History, chap. 21. saith, in Thessaly they baptized none Infants nor others but at Easter. Now this Custom, the Common-Prayer Book saith, It is thought good to follow as near as conveniently may be; which is done when the reason and end of it, the Instruction of persons is followed; whence I argue, That Custom which

was

was Antient, and is to be followed as near as conveniently may be, is at least so far to be restored, as that the end and reason of it is to be observed. But the Custom of baptizing solemnly at *Easter* and *Whitsuntide* is Antient, and to be followed as near as conveniently may be, as the *Rubrick* saith, therefore it is to be restored. But it cannot conveniently be restored in respect of the time precisely set down, as the same *Rubrick* saith, therefore it should be restored in preparation to Baptism, at all times, by Catechising first those that are to be baptized; and therefore other Baptism than of Infants should be restored; and no man punished for being baptized at age, or baptizing persons at age, nor Infants be baptized, but all persons first instructed afore they are baptized, or however not solemnly be baptized, nor out of the Case of imminent peril, of death, nor are Curates to exhort persons that they defer not Baptism till the next holy day, nor God-fathers and God-mothers to be required to be present, and the Lyrurgy in appointing no other Baptism but of Infants, doth therein quite vary from all Antiquity.

A fourth Animadversion, is on the reason given of baptizing Infants in the Preface to the Administration of Publique-baptism in these words. *Dearly beloved, forasmuch as all Men be Conceived, and Born in sin; and that our Saviour Christ saith, that none can enter into*
the

the Kingdom of God; except he be Regenerate, and Born anew of Water and the Holy-Ghost. I beseech you to call upon God the Father, through our Lord Jesus Christ, &c. And after Baptism, seeing now Dearly beloved Brethren, that these Children be Regenerate, &c. Which Speeches do shew, that Infants are Baptized according to the Lvturgy upon supposition, that by reason of Original sin, without Baptism they cannot enter into the Kingdom of God; and that by it they are Regenerate: which two tenents are the ground on which *Augustin*, and others especially after him held a necessity of Infant-baptism, to prevent its damnation: and that there was a certainty of Regeneration and Salvation to the Infant, whether Born of a Believer or not; whether brought to Baptism for Regeneration, or Bodily care; whether baptized by an ordeined Minister, or other Person: and these tenents are the only Reason urged by *Cyprian*, lib. 3. Ep. 8. *ad Fidum*. The most Antient Authority *Augustin* alledgeth for Infant-baptism: and by *Augustin*, Ep. 23. & 28. and elsewhere, and others of the Fathers, who maintain Infant-baptism on no other Reason; and then only when the imminent Peril of Death makes it necessary to save the Child from perishing: upon which Reason they held also a necessity of giving them the Communion. But these tenents Protestant Divines do reject, and consequently should reject infant-baptism

baptism on those grounds; and not Administer it in those Expressions, or if they allow it only on those grounds, are to Practice only in that case; and so must use only Private-baptism: and by others then Lawful Ministers, as it was Printed afore the Conference at *Hampton-Court*, 1 *jac.* And if Antiquity be to be followed (which is the chief Allegation for Infant-baptism) the Communion is to be given with Baptism to Infants.

A fifth Animadversion, is on that Passage of the Lyturgy which directs, *Mark* 10. 13, 14, 15, 16. to be Read as the Gospel on that occasion of Infant-baptism; and thereupon the Priest is to assure those present, *that our Heavenly Father without doubt favourably alloweth their Act as a charitable work in bringing the Children to Christ's Holy Baptism.* But there is nothing in the Text which makes it a charitable work to bring Children to Christ's Holy Baptism, muchless to bring them to be baptized by every ordeined Priest, though unable to Preach the Gospel, or to give account of the Christian Faith with understanding; and many times so vicious, as to be the common Reproach of the Ministry, and somtimes scarce sober in the very Ministration; nor is there any thing in the Text, to shew that our Heavenly Father alloweth of bringing any Infant to Baptism as a charitable work. In the Text there is
not

not a word to shew, that Christ would have any Infants brought to any other but himself ; nor doth he blame any for not bringing them to his Disciples, nor his Disciples for not baptizing them, (*though Jesus baptized not*) *but his Disciples did baptize those only who were first made Disciples, Jo. 4. 1.*) but for not permitting them to be brought to himself ; nor doth he baptize them, or give any directions to that end, but himself *laid his Hands on them and blessed them* by Prayer desired, *Matth. 19. 13.* And if the Apostles had any intimation from Christ that it had been a charitable work to baptize them, they had been uncharitable in not doing it, and the Evangelists untrusty in not recording it as a thing appointed or intimated by Christ for an after-Rule or Pattern ; yea, their omission of the mention of it then is a good proof, that it was not to be done then, nor by us now, whence I argue, That it is no charitable work, nor to be conceived as favourably allowed by Christ in positive Rites which Christ appointed not, nor the Apostles took to be such, but neglected it without blame, when there was a fit occasion for Christ to direct, and them to practise it. But Christ appointed not, nor the Apostles took it to be a charitable work to bring Children to Baptism, but neglected it without blame, when there was fit occasion for Christ to direct it, and them to practise it ; there-
fore

fore the bringing of Children to Baptism is not by that Text made a charitable work; or favorably allowed by God.

Sixthly. This occasions also a further Animadversion on those words in the Lyturgy, *Doubt ye not therefore because of Christs Command that those Children should be brought to him, his blame of his Disciples inhibition to it, his exhortation to follow their innocencie, his declaration of his good will towards them, but earnestly believe that he will favourably receive these present Infants, that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternal life, and make them partakers of his everlasting Kingdom: and after, Well beloved Friends, ye have brought these Children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hand upon them, to bless them, to release them of their sins, to give them the Kingdom of Heaven and Everlasting Life; ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for, which promise he for his part will most faithfully keep and perform. But first there is no Promise that our Lord Jesus would lay his hands on any Infant, nor can it now be expected or hoped for, since Christ is gone up to Heaven, and the Heavens must receive him until the times of restitution of all things, Acts 3. 21. Though he did lay his hands on the Children, which were then*

K

brought,

brought, nor of releasing Children of their sins, blessing them, giving them the Kingdom of Heaven, and making them partakers of everlasting life. 2. If there be any promise in these words, it is to the Infants he then blessed. 3. If it be extended to any other, it is indefinite, and cannot be proved to be made to the Infants now to be baptized, unless it were universal, and if it were universal then it is to be extended to all the Infants in the world, whether of Infidels or Believers, brought to Baptism and prayed for or not. 4. It was not made to Infants then as Infants; nor before he blessed them but after; and therefore though Infants may be thereby proved to be capable of the Kingdom of Heaven, yet it is not assured to any as Infants or Children of Believers, much less because brought by persons out of charity to be baptized, but because of Christs own personal laying hands on them, and blessing and praying for them; and therefore can be no assurance of what the Lyurgy saith, which is not there or elsewhere promised, & therefore is not to be undoubtedly and stedfastly believed, nor Persons authorized thereby to bring Infants to a Priest to be baptized by him. But if any Rite there be made a Pattern for after-times (which I conceive is not, since the Apostles never practised laying hands on Infants that we finde) it is laying on hands or Confirmation (which in the *Rubrick* is restrained.

strained to men of age, or of discretion) and praying for them: Whence I argue, If the Lyturgy direct the Priest to give a groundless encouragement to persons to believe, and bring Infants to Baptism from that which yields no such ground, then is the exhortation to be amended, and the bringing the Infants to Baptism on that ground unwarrantable: But the Antecedent is true, therefore also the Consequent.

A Seventh Animadversion is on the direction of the *Rubrick* to the Priest in the order of publike Baptism, to demand of the God-fathers and God-Mothers three Questions following; and the Answer to be made in the singular number, as if the Child to be baptized did speak (for it would be counted otherwise an approbation of Anabaptism so much inveighed against, for any of the God-Fathers or God-Mothers to desire to be baptized) and in the order of private Baptism, it is therefore thus to be demanded, *Dost thou in the name of this Child forsake the Devil, and believe?* leaving out the Question, *Wilt thou be Baptized?* the Child being then supposed to be already baptized; now this kind of answering hath seemed to Grave and Learned men to contain untruth, and to be too scenical for a holy Rite. *Boniface* a Bishop of some note wrote to *Augustin* of *Hippo* to clear it from untruth, which he could not tell how to do, but by such Answers, *Ep.*

23. *ad Bonifacium*, as are too inept for a man of so great esteem, he supposeth that the Answerer said, *The Child believed, because he is baptized, which is the Sacrament of Faith, and Sacraments should not be Sacraments, unless they did bear the similitude of that whereof they are Sacraments.* But 1. Baptism is not the Sacrament of Faith, because it doth beget Faith; but because before it and by it faith is professed by the baptized, which being not done by an Infant, it is not the Sacrament of Faith to him. 2. It is rightly observed by Learned *Chamiez Panstrat. Cathol. Tom. 4. de Baptismo, lib. 5. cap. 15. Sect. 22.* That the Answerer saith, *The Child believed before he was baptized*: And therefore it is untruly affirmed, that he believed afore he was baptized by reason of his Baptism, unless the effect should be to be yielded to be before the cause.

3. The Sacrament of Baptism is not the similitude of Believing, but either of repentance or remission of sins; as in Baptism there is the washing away of bodily filth. 4. For the manner of answering: it is rightly observed by *Chamiez ibidem, Illud durum fuit quod hujusmodi Sponsiones sic essent quasi in scena ludus fieret, non in Ecclesia Sacramentum celebraretur, nam profecto nimirum fuit sic interrogare Infantem, quasi virum respondere virum quasi infantem, & quidem hunc de aliena Conscientia tam confidenter*: Whence I argue, *That Form*
of

of Baptizing is not to be observed in the use of which there is untruth required, and expressions which are ludicrous, or more like sport than serious holy exercise. But so it is in the form of Baptizing, according to that appointment in the Lyurgy, therefore it should not be observed as it is.

An 8th Animadversion, is on that which the Rubrick appointeth the Priest to *dip the Child in Water so it be discreetly and warily done; and if the Child be weak, it shall suffice to power Water upon it, saying I baptize thee in the Name of the Father, and of the Son, and of the Holy ghost; and in the Rubrick of Private-baptism the Child so wet is Lawfully and sufficiently baptized; and ought not to be baptized again:* and in the Catechism the *outward sign in Baptism is said to be Water wherein the Person baptized is dipped, or sprinkled with it.* But in no Greek Author is sprinkling, or powring of Water on a Person, termed baptizing without dipping, or plunging into the Water. To omit many Learned Men in the Greek Language, I will set down the words of Dr. Henry Hammond in his view of the Directory p. 44. *Baptism being at first in any convenient Pond or River as that Question: and after that Justin Martyr, Apol. 2. in fine tells us, and is noted by that Verb βαπτίζω; which is Literally to dore over Head in the Water: and by that word κολυμβήσας, a swimming or diving place; by which the Fathers expressed the Font, which*

might be confirmed by many Writers, Antient and Modern; and therefore without dipping the Minister cannot say truly *I baptize thee*, nor is the Person sufficiently baptized: and those that deride or, inveigh against, or censure baptizing by dipping or putting the Body under-water, shew their aversness from Primitive and Antient use; and give cause to except against their sprinkling, or profusion, as no Baptism.

A ninth Animadversion, is on that which is said in the *Rubrick*, of the Order of Confirmation; that *it is certain by God's Word, that Children being baptized have all things necessary for their salvation; and be undoubtedly saved.* But 1. There is no such Word of God that I could yet find, that mentions the Baptism of Children; yea, Mr. *Chillingworth* in his Answer to *Knots Charity maintained*, part 1. c. 3. §. 44. p. 152. saith *The Doctrine of Infant-baptism, is of that sort, of which the Scripture is silent.* And the *Oxford Divines* in their *Reasons of the present Judgement of the University of Oxford, about that solemn Covenant; and approved by general consent in a full Convocation, June 1. 1674.* Do sect. 4. p. 9. say; that without the consent, judgement, and Practice, of the *Universal Church* (which they distinguish from the Scriptures; and imagine, though mistakingly, that they have) they should be at a loss when they are called upon for proof of that Point, of baptizing Infants. 2. If there were
any

any Word of God for baptizing Infants; yet it is certain there is more required to salvation, than outward-baptism, 1 *Pet.* 3. 21. and that Baptism doth not save without Faith, *Mark* 16. 16. for with the sayings of Fathers are cited by Bp. *Jewell* in his *Defence of the Apol. of the Church of England* part 2. c. 11. divis. 3. And Experience shews, that the ascribing so much to Infant-baptism, as if it Christned, or made them Christians, and regenerated them, is that which they presume upon so as that they never learn Christ indeed; and consequently is the occasion of their perdition, and not of their salvation.

roly. In the Lyturgy concerning private Baptism after some direction what to do in case of baptizing in private houses in time of necessity and inquiry at the Church, how it was done, if the Childe live and be brought thither, it is appointed to be said thus by the Minister, *I certifie you that in this case all is well done, and according to due order concerning the baptizing of this Childe, which being born in original sin & in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the Children of God, and heirs of everlasting life: Wherein it is asserted that all is well done according to due order concerning the baptizing of that Child, if it were baptized at home in a private house, upon an opinion of necessity in haste, and with fear, as in a time of extremity, though there were*

no profession of Faith before, no not so much as by a God-father or God-Mother, as they are termed ; if there were only water poured on the Child, and these words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, used by a lawful Minister ; which last was put in after the Conference at *Hampton Court*, 1 *jac.* nor doth it appear that the lawful Minister is made essential to Baptism ; those who have been baptized by Midwives have not been known to have been baptized by a lawful Minister afterwards ; yet that great Ordinance of Baptism (which was intended to be the great tie of the Soul to Christ, and was esteemed so solemn a Bond, that falling into sin by denying the Faith after Baptism, was counted though erroneously, unpardonable) though thus slightly done, is reckoned as sufficient, yea, such as regenerates and estates into the number of Gods Children ; so great rooting had that erroneous Opinion of *Augustin* and some other of the Antients in the minds of the Composers and users of the *Lycurgy*, as to account this Christening, as if it were enough to make Christians ; and Churches are taken to be rightly constituted, which are thus baptized, and Ministers regular who have had no other baptism.

1116. In case of publique Baptism, when there be Answers made by Sureties, there is a Charge given thus : *Forasmuch as these children*

dren have promised by you to forsake the Devil and all his works, to believe in God, and to serve him, you must remember that it is your parts and duties to see that these Infants be taught so soon as they shall be able to learn, what a solemn Vow, Promise, and Profession they have made by you: In which 1. it is said, the Children made a Promise by the Sureties, wherein the Answers given, contain not a Promise of a future thing, but a profession of a thing already in being. 2. They are said to promise what they cannot perform, nor can assure it shall be performed; yea, experience shews that it is scarce ever minded, much less performed. 3. it is charged on them as their parts and duties by reason of that Promise only to see the Infants taught; whereas if they keep their promise, they must not only teach them, and call on them to hear Sermons, but also make them repenting Believers, which is beyond meer humane power, so heavy a task is laid on mens shoulders by means of this humane invention, as tender Consciences did they consider it, would tremble to undertake. 4. But if there were no more that is undertaken but to see the Infant taught the Principles of Christian Religion, and minded of some Christian duties, for want of opportunities and leisure it may be easily foreseen, that it either cannot or will not be done; yea, there are so many accidents of deaths weakneses, remoteness of place, disacquaintance, and other occurrences

currences, as that not only it is scarce ever done, but also it cannot be done, and many that undertake it are so ignorant themselves of the things to be taught, so unskilful to teach, so mindless of the business, that they altogether lay it aside; and it is usual with many after they come to the Parents house to think they may discharge themselves of it, after they have given something to the Childe, and feasted together; and thus, whereas in the Primitive times (as appears by *Justin Martyr's* 2d. *Apology to Antoninus for Christians*) Baptism was used as a solemn holy Rite with Prayer and Fasting: It is now for the most part used as if it were but a Civil Custom among Kinsfolks and Neighbours, who mind chiefly playing and feasting with carnal merriment, sporting, vain talk, and often wanton dancing, in which Minister and people usually joyn, even to excess.

A Twelfth Animadversion, is on the words of the *Rubrick* concerning Confirmation. *And there shall none be admitted to the Holy Communion, until such time as he can say the Catechism, and be confirmed.* Why this should be thus determined I know not, unless Infant-baptism were conceived to be imperfect, or as the common People use to say that they have not their full Christendom till they be Bishoped; which is according to the Canon, *dist. 5. de Consecratione*, in which it is resolved,

ved, that without the Sacrament of Confirmation no Man is a full Christian, can. omne & can. ut, *Jejuni.* Lumbard l. 4. Sent. dist. 47. All the faithful by the imposition of Hands of the Bishops after Baptism ought to receive in Confirmation the Holy Spirit, that they may be found full Christians. A qu. pacte 3. & sum qu. 72. art. 9. saith, this Sacrament of Confirmation is the perfection of Baptism; which intimates that Baptism is imperfect without the addition of Confirmation. Bellarmin in his 3d. tom. of the Sacrament of Confirmation, c. 12. Confirmation is the completement and perfection of Baptism. And in the 2. Book of the effect of Sacraments, c. 8. Confirmation is a certain perfection and consummation of Baptism. And Bp. Jewel in his Defense of the Apology of the Church of England, part 2. c. 11. dist. 3. mentions it as blame worthy in Cardinal Cajetan, that he saith, that an Infant for that he wants instruction in the Faith, therefore hath not perfect Baptism; which he infers as conceiving Augustines conceits right, Ep. 105. that the Infant believes by the Faith of the bringer to Baptism, & Ep. 23. that they believe, because they have the Sacrament of Faith; the vanity of which is shewed before. Now the Scripture makes all baptized Persons Communicants in the Lords-Supper, 1 Cor. 12, 13. & 10. 17. Stillingfleet Irenic. part 1. c. 7. §. 3. in the discipline of the Primitive Church, I find none admitted to Baptism, who were not to the Lords-Supper.

Supper; Confirmation will hardly be ever found
 separate from Baptism till the distinction of the
 double Crism in vertue & pectore came up;
 which was about Jeroms time. And Bp. Jewel
 in his reply to Harding Answer art. 2. divis. 25.
 hath these words, and it appears by St.
 Hierome St. Augustine de Eccles. dogmat. lib.
 1. c. 52. and other old Writers, that they
 that were Baptized, as well Children
 as others immediately received the Holy
 Mysteries in both kinds. St Hierome Contra
 Luciferian: speaking of one Hillarius, saith
 thus. Non potest Baptisma tradere sine Eucha-
 ristia; He cannot Minister Baptism without
 the Sacrament of Thanksgiving. St. Cyprian's
 words touching this matter, be these; ubi solem-
 nibus ad impletis Calicem Diaconis offerre pre-
 sentibus Cœni, & accipientibus Cœleris locus
 ejus advenit faciem suam parvula instinctu di-
 vine majestatis avertere, &c. After the solem-
 nity (of the Consecration) was done, and the
 Deacon began to Minister the Cup to them that
 were present, and among others that received,
 her turn was come, the Child by the power of Gods
 Divine Majesty turned away her Face, &c.
 Hereby we may well gather that like as the
 Priest, the Deacon, and the People received, even
 so that Child received too without any manner,
 innovation, or difference. And Infant Com-
 munion is so often urged by Augustin, both as
 an Apostolical Tradition, and Universal
 Custome, and as necessary to Salvation, from
 Christ's words, &c. 6. 53. And the Practise con-
 tinued

tinued many hundreds of Years, and not con-
 demned till the Council of *Trent*; that I find,
 that many Writers Protestants and Papists ac-
 knowledge Infants Communion to have been
 Antient, if not as Ancient as Infant-Baptism,
 and that we follow the Doctrine and Practise
 of *Augustin*, and other of the Antients, we
 must as well give Infants the Communion as
 Baptism: I will recite the words of *Mr. Tho-*
mas Pierce Rector of *Brington* in *Northamp-*
tonshire, as being a man of much note, in his
Book of Vindication of some Notes from the
Censure of Sir Edward Reynolds, Chap. 15.
Seet. 1. pag. 153. What grosser mistake could
 there be, than even that which *Augustin* disco-
 vered in his Dispute against the Pelagians, when
 it most concerned him to have been wary, I mean
 his error of belief, that no Infant could be sa-
 ved without the receiving of the Communion as
 well as the Sacrament of Baptism, and his wrest-
 ing of the Text, *John 6. 53.* to authorize so
 great an error, and which is most to be admired,
 his great triumphs thereupon, as if his Argument
 from thence were not possible to be answered; *Sed*
ergo tot & tanta Divina Testimonia continent,
nec salus nec vita aeterna sine baptismo, & corpore
& sanguine Domini cuiquam speranda est frustra
sine hic promittitur parvulis; August. de peccat.
merit. & remiss. contra Pelagianos, lib. 1. cap.
23. pag. 670. Audiamus Dominum de Sacra-
 mento sancta mensa sua dicentem, quo nemo nisi
 rite baptizatus accedit, nisi mandula veri-
 tis

tis carnem meam & bileditis sanguinem non habebitis vitam aternam, quid ultra querimus, quid ad hoc respondere poterant, an vero quisquam etiam hoc dicere audebit, quod ad parvulos hæc sententia non pertinent, possintque sine participatione corporis hujus & sanguini in se habere vitam, Id. 16. c. 20. pag. 666. Mr. Chillinworth in his Answer to Knots Preface, to Charity maintained, Sect. 10. p. 12. St. Augustin I am sure held the Communicating of Infants as much Apostolique Tradition as the baptizing of them. So that if Antiquity be to be followed (which is the great allegation for Infant-Baptism) Infants should have the Communion as well as Baptism, and Ministers after their baptism should not be restrained (as they are by the Common-prayer Book) from giving them the Communion till they can say the Catechism and be confirmed.

Nor doth, after-Confirmation salve the Error, injury, and evil effects that come by giving Baptism, and denying the Communion to Infants. For, 1. that 25th Article of the Church of England reckons Confirmation among such things as have grown partly of the corrupt following of the Apostles; and therefore the warrantableness of it may be questioned.

2. If it be warrantable from Christs example, *Mat. 10. 13, 14, 15.* it should be of Infants or little Children, contrary to the Rubrick of Confirmation, which requires it to be ministered to them that are of perfect age or years of discretion; if from the Apostles laying on hands

hands for giving the holy Spirit, *Act. 8. 17.* and *19. 6.* (as *Hierom. Tom. 2.* in his *Dialogue* against the *Luciferians* derives it) which seems to be made one of the Principles of Christianity, *Heb. 6. 2.* that was done either immediately or not long after Baptism, as an Appendix to Baptism of persons of Age, as is proved by *Chamiez Paustrat. Cathol. Tom. 4. lib. 5. cap. 11. Sect. 14.* which is also asserted by *Salmasius* in his *Apparatus ad librum de Primatu Papæ*, p. 84. where he saith, *Discat igitur in Ægypto, & in Græcia, & in toto Oriente Confirmationem, quæ separata est a Baptismo, non fuisse notam, unus idemque Presbyter in omnibus Orientis Ecclesiis simul & semel in Baptismo conferendo etiam Chrismationem cum manuum impositione ac signaculo Dominico dabat egregis Episcina sive Baptisterio*; which he proves there out of *Severus Alexandrinus*, *Cyrrillus Hierosolymitanus*, & refers to more testimonies in his Treatise *de Chrism.* and he says, p. 114. *Primici temporibus in occidente Chrismatio, & manuum impositio sequebantur post baptismum, postea quam a baptismo separata est confirmatio aliquando in sola Chrismatos, Constitit.* pag. 182. he proves in *Tertullians*, *Cyprians*, and others times, that *he tres erant baptismi, hoc est unius Sacramenti partes lotio, unctio, & impositio manuum*: so that notwithstanding the Conceits of *Calvin* and *Paræus* in their Commentaries on *Heb. 6. 2.* and some others, there was no such thing meant, *Heb. 6. 2.* as Baptism of Infants, and their

their receiving into the Church, and its Communion many years after by laying on of hands, termed *Confirmatio*, there being no such thing known in the days of the Writer of that Epistle to the *Hebrews*, nor some hundred years after in the Eastern-Churches Anciently, and in the Western, only in the declining times; and therefore if a Rite of ordinary use should be fetcht from the Apostles and Antiquity, it should be done by those that baptize at baptism, and the person baptized for defect of it not kept from the Communion. 3. The learning of the Catechism (which is all that is required) comes too late to answer the prerequisite engagement before Baptism, and is too little to be done for the performance of that Engagement, or the fitting a person for the Communion. 4. Confirmation, as it is prescribed, is almost an impossible task for a Bishop of a large Diocess, or having so numerous a people as are in *London* Diocess, especially if he be aged and weak; and as hard it is for the Curates to know whether it is done or no; there being no Record or Certificate appointed, and persons moving often from one Diocess and Parish to another of a remote distance without any Certificate; yet the Statute requiring all at age to come to the Communion whether confirmed or not, and penalties being great, if either they come not, or be refused, though the Common-prayer Book do expresse

ly deny their admission till their Confirmation, it is a rigorous Ægyptian task, like the requiring of brick without straw, to impose the necessity of administration and receiving the Communion, considering that both before and since the late Warrs Confirmation hath been altogether, or very much neglected; and when done, performed so irregularly, and unfruitfully, without the Curates diligent particular examination, instruction, and ordering of Persons to be Confirmed, or the Bishops enquiry into their Knowledge; but perhaps in a visitation, doing it to a promiscuous tumultuary Confluence of old and young, ignorant and knowing Communicants before, and *non* Communicants formerly Confirmed, or not without a God-Father, or God-Mother, desiring it sometimes superstitiously, sometimes receiving it in sport, or for some other by-end, rather than for a Godly-end, and in good earnest; so that it hath neither compleated Baptism, nor Confirmed the Persons, nor fitted them for the Lords-Supper, nor advantaged the Curate for instructing the Flock, or exercising of Discipline, or promoting Godliness; and preventing the profanation of the Lords-Supper. But there appears much disorder in the Administration of Baptism and Confirmation, and Irregularity and admission to the Lords-Supper, and to Holy-Orders; and in that regard of regularity and orderliness of the

Church of *England*, it's Ministry and Government, as it was under the Prelates; however it were Magnified is justly lyable to exception, and needs amendment. And as it seems a reproach to the *Lutherans* when *Belarmin* l. 2. *de bonis operibus in particulari*, c. 17. told *Kemnitius*, that the Custome of baptizing Catechised Persons at Easter was abolished among them, but that among Catholicks, chiefly in the City of Rome, there is no Year in which many Catechised Persons are not baptized at Easter: so it seems a blemish, if not worse; that not only there is not ordinarily any other Baptism, than of Infants in a Protestant-Church; but also that there is no direction in the received Lyturgy for baptizing any other, no place appointed to baptize any other; or rather no Vessel to baptize in, but only to sprinkle: and which is most of all to be laid to heart, those that endeavour to baptize, or be baptized after Christ's appointment, the Apostles and Primitive Examples; and that comply not with the aberration there from Infant-baptism, are censured, deprived, and many other ways evil entreated for doing their Duty, or not yeilding to that which is by the most Learned and Judiciary confessed to be an Innovation. And whereas it was of old counted a principal part of the Bishops Office to baptize, or not to be done but by his allowance; as might be shewed out of *Tertullian*, and other Authors: and
some

Some Churches only had the Priviledge of Baptifmal-Churches; Baptifm which is the prime Ordinance, of Chrift of greateft Moment for obliging Men to Chrift, conferving the right Faith, fo as to need the moft Grave, and Judicious in the Minifters to do it; fcarfe any Bifhop hath been known to baptize: and ufually the moft ignorant and meaneft Priests and Deacons do perform it in any Chappel, Chamber, or obfcure-Corner, at any time, Day, or Night; flubbering it over without any meet folemnity, altogether unfuitably to fo facred and folemn an Inftitution of our Lord Chrift, even then when he was rifen from the dead, had received his plenitude of power; and was prefently to afcend into Heaven.

FINIS.

Honoured thy father and mother I



A SHORT
CATECHISM
about
BAPTISM.

Heb. 6. 2.

Of the Doctrine of Baptisms.

Luke 7. 35.

But wisdom is justified of all her Children.

To the Christian READER.



Any are the things at this day charged on Antipædobaptists in their Doctrine and Practise, which have been proved to be unjustly imputed to them, by many large Treatises extant in Print. For a more facile understanding of the truth than by reading larger
A Tracts,

To the Reader.

Tracts, is this Compendium, in a manner of a Catechism composed and published in this time, wherein others of different judgment, have thought fit to declare their way to the world, which is done, not because this point of Baptism is judged the only or main point of our Religion, but because the disagreement in other things is either small, or of particular persons (whose cause is to be severed from that which is commonly held) and therefore requires not a distinct Confession or Declaration from that which is by others published. which I have thought necessary to be done because of the importance of restoring right Baptism, the Doctrine of which is one Article of the foundation of Christianity, Heb. 6. 2. whereby we put on Christ, Gal. 6. 27. are united to his Members, Ephes. 4. 5. conformed to Christ, Col. 2. 12. Rom. 6. 3, 4, 5. required with faith to Salvation, Mark 16. 16. with repentance to remission of sins, Acts 2. 38. with express profession of the Baptized's Faith required, Acts 8. 37. upon manifestation of Conversion, Act. 10. 47. Acts 11. 17. as the duty of the

To the Reader.

Baptized, and not a meer Priviledge, Acts 22. 16. most solemnly administred in the Primitive times, with strict examination and greatest engagement of persons baptized, accounted the chief evidence of Christianity, of as much or more moment than the Lords Supper ; insomuch that some conceived from Heb. 6. 4. that falling after it irreparable. But the pretended Baptism of Infants, as now used slightly, and profanely done, quite different from Christs Institution and the Apostles practise by Ministers and people in so unholy and carnal manner as that, it is upon and with gross untruths and pervertings of holy Scripture, obtruded on unwary Souls with a pretence of a Baptismal Vow, which is a meer fiction, and so many ill consequents both in Christian conversation and Communion and Church-Constitution and Government, that were men sensible of their evil as they should be, they would tremble at such mockery of God, and abuse of so holy an Ordinance of God's worship and mens Souls by it, and with such arrogant presumption in avouching such a manifest invention of men

To the Reader.

as Gods Precept. And to speak truth, if the History of this corruption were fully cleared, it would be found that the undue Ministration of this Ordinance was the Inlet to the Antichristian darkness and tyranny which overspread and oppressed the Christian Churches. The aim of the Composer of it is the manifestation of the truth, wherein he doth rejoyce, and desires thou mayest rejoyce with him. His motion is that of the Apostle, Phil. 3. 15, 16. As many of us as be perfect let us be thus minded, and if ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereunto we have already attained, let us walk by the same rule; let us mind the same thing.

Farewel.



A short Catechism about Baptism.

Quest. I.



S Baptism with Water an Ordinance of Christ, to be continued by his Disciples till the end of the World?

Ans. Baptism with Water is an Ordinance of Christ, which is to be continued by his Disciples till the *end of the World*; as appeass by his command, *Mat. 28. 19, 20. Mark 16. 15, 16.* it being to be joined with Preaching of the Gospel, and making Disciples, by Preaching, and teaching them to observe all that Christ commands; and so to be continued while these are to continue, which is proved to be till the end of the World, by Christs promise of his being with them till then, which were vain, if the things appointed were not to be done so long.

Quest. 2. *Is not the end of the World, as much as the end of that Age?*

Ans. It appears that *Matthew* means by the *end of the World*, the last time, or day, where-

wherein there will be a separation of good and bad, the one to be burned with fire, and the other to shine as the Sun, in that in the places wherein *Matthew* useth the self-same form of speech (to wit, *οὐδεὶς τὸ ἐν ἑαυτῷ* *Mat.* 13. 39, 40, 49. *Mat.* 24. 3.) he cannot be understood to mean any other.

Quest. 3. May not the Baptizing in Mat. 28. 19. *Mark* 16. 16 be understood of some other Baptism, than that of Water?

Ans. The Baptism there, must needs be understood of Baptism by Water, sith Baptizing, where ever it is made *John Baptists*, or the Disciples Act, which they did or were to do, is meant of Baptizing with Water, as *John* 4. 1, 2. and in many other places it appears; and the Apostles by their practice and command, *Acts* 2. 38. 41. *Acts* 8. 12. 13. 38. *Acts* 10. 47, 48. shew that they so understood Christ's appointment, *Mat.* 28. 19. *Mark* 16. 16.

Quest. 4. May it not be meant of Baptizing by the Spirit, or afflictions?

Ans. It cannot be so understood, sith Baptizing with the Spirit is no where ascribed to any other than Christ, *Mat.* 3. 11. *Luke* 3. 16. Nor is Baptism with the Spirit a duty for us to do, but a free gift of Christ; not common to all Disciples of Christ, but peculiar to some: and to appoint them the baptizing by affliction, had been to make the Apostles persecutors.

Quest. 5.

Quest. 5. *Why did Paul then say, Christ sent him not to Baptize?* 1 Cor. 1. 16.

Ans. Not because he was not appointed at all to Baptize, for if so, he would not have Baptized those he did Baptize, 1 Cor. 1. 14. 16. &c. But because it was not the chief thing he was to do, as when the washing of Water is said not to save, 1 Pet. 3. 21. because it is not the only, or principal means of saving.

Quest. 6. *What is the Baptizing appointed by Jesus Christ?*

Ans. The Baptizing appointed by Jesus Christ, is dipping of the whole Body in water into the Name of the Father, Son, and Holy Ghost, as is manifest from the term Baptizing, and the use of going into and coming up out of the water, Mat. 3. 16. Acts 8. 38, 39. the use of much water, John 3. 23. The resembling, by the Baptism used, the Burial and Resurrection of Christ, Rom. 6. 4. Col. 2. 12. and the testimonies of the Ancients of the first Ages.

Quest. 7. *May not the sprinkling or pouring water on the Face, be the Baptism of Christ?*

Ans. Neither the Scripture, nor any ancient Author call sprinkling, or pouring water on the Face, Baptism, nor any use of it in the primitive times doth countenance it, and therefore such sprinkling or pouring water is not the Baptism which Christ appointed.

Quest. 8. *What is it to Baptize into the*
Name

name of the Father, Son, and Holy Ghost?

Ans. It is not to baptize only with the naming of those persons, but into the profession of the Father, Son, and Holy Ghost; as our Master or Teacher, as appears by the words of *Paul*, *1 Cor. 1. 13*. Which shew that if the *Corinthians* had been baptized into the name of *Paul*, they had professed him to be their Master.

Quest. 9. Are they rightly Baptized, who are baptized into the name of Jesus Christ, though no other person be named?

Ans. They are, it being all one to Baptize into the name of Jesus Christ, and to baptize into the Name of the Father, Son, and Holy Ghost, as appears in the precept, *Acts 2. 38.* and practice, *Acts 10. 48. Acts 19. 5.* Though the expression of each person be convenient.

Quest. 10. Are the persons to be baptized altogether passive in their Baptism?

Ans. No : For Baptism is their duty required of them as well as the Baptizer, *Acts 2. 38.* and *Paul* is commanded to arise and be baptized, and wash away his sins, calling on the Name of the Lord, *Acts 22. 16.*

Quest. 11. Who are appointed to Baptize?

Ans. They who are appointed to preach the Gospel, *Matth. 28. 19. Mark 16. 15, 16.*

Quest. 12. Whom are they appointed to Baptize?

Ans. Those who repent of sin, believe in Christ

Christ Jesus, and are his Disciples, *Matth. 28.*

19. Mark 16. 16. Acts 2. 38. Acts 8. 37.

Quest. 13. Were not Infants baptized, when whole households were baptized, Acts 16. 15. 33?

Answ. No: For it appears not there were any Infants in the houses, and the Texts shew they were not baptized, sith the word was spoken to all in the house, *ver. 32.* and all the house rejoyced believing God, *ver. 34.* and elsewhere the whole house is said to do that which Infants could not do, *Acts 18. 8. Acts 10. 2. 1 Cor. 16. 15.* compared with *1 Cor. 1. 16. John 4. 53.*

Quest. 14. Is not Christs speech and action to little Children, Matth. 19. 14, 15. Mark 10. 14, 15, 16. Luke 18. 16, 17. a warrant to baptize Infants?

Answ. No: but an Argument against it, sith Christ did neither baptize, nor appoint those little children to be baptized.

Quest. 15. Why should not Infants be baptized, sith they were Circumcised?

Answ. The reason why Male-Infants were to be Circumcised, was a particular Command of God to Abrahams house for special ends belonging to the time before Christ, which Baptism hath not, nor is there any Command to use Baptism according to the rule of Circumcision.

Quest. 16. Did not Baptism come in the room of Circumcision, Col. 2. 11, 12. and so to be used as it was?

B

Answ.:

Ans. The Apostles words import not that our Baptism came in the room of the Jews Circumcision ; there is no mention of any bodily Circumcision but Christ's, which our Baptism cannot be said to succeed to, as there it is made the cause of Spiritual Circumcision, without arrogating that to it which belongs to Christ alone, and Baptism is mentioned with faith, as the means whereby we are in Christ, and compleat in him.

Quest. 17. May we be said to be compleat as the Jews without Infant baptism ?

Ans. Our compleatness is in that we have not Ordinances as the Jews had, but we are compleat in that we have all in Christ without them, *Col. 2. 8, 9, 10.*

Quest. 18. Have not our Children then less Priviledge than the Jews had ?

Ans. No : For Circumcision was a privilege only for a time, and comparatively to the estate of the Gentiles who knew not God ; but of it self was a heavy yoke, *Acts 15. 10. Gal. 5. 1, 2, 3.*

Quest. 19. Why did the Jews then so much contend for it, Acts 15. 1, 5.

Ans. Because they too much esteemed the Law, and knew not their liberty by the Gospel.

Quest. 20. Had it not been a discomfort to the believing Jews to have their Children unbaptized, and so out of Covenant ?

Ans. The want of Baptism to Infants was

was never any grievance to Believers in the New Testament, nor were they thereby put out of the Covenant of Grace.

Quest. 21. Was not the proper reason of Circumcising the Infants of the Jews the interest which they had in the Covenant to Abraham, Gen. 17. 7. to be a God to him and his seed?

Ans. The end of Circumcision was indeed to be a token of the whole Covenant made with *Abraham*, *Gen. 17. 4, 5, 6, 7, 8.* not only the promise, *ver. 7.* But the formal proper distinguishing reason why some were to be Circumcised, and others not, was Gods Command alone, not the interest in the Covenant; sith *Ishmael* who was not a Childe of promise, *Gen. 17. 20, 21. Rom. 9. 6, 7, 8, 9,* and those who were in *Abrahams* house, though not of his Seed, were Circumcised, but no Females, nor Males under eight days old.

Quest. 22. Was not the Covenant with Abraham, Gen. 17. the Covenant of Grace?

Ans. It was, according to the hidden meaning of the Holy Ghost, the Evangelical Covenant, *Gal. 3. 16.* But according to the open sense of the words, a Covenant of special benefits to *Abrahams* inheriting natural posterity, and therefore not a pure Gospel-Covenant.

Quest. 23. Are not Believers Children comprehended under the promise, to be a God to Abraham and his seed? Gen. 17. 7.

Ans.

Ans. No : unless they become *Abrahams* seed according to Election of Grace by Faith.

Quest. 24. Did Circumcision seal the Gospel Covenant ? Rom. 4. 11.

Ans. That Text speaks not of any ones Circumcision but *Abrahams*, which sealed the righteousness of faith he had before Circumcision, and assured thereby righteousness to all, though uncircumcised, who should believe as he did.

Quest. 25. Are not the Sacraments of the Christian Church in their nature, Seals of the Covenant of Grace ?

Ans. The Scripture doth no where so call them, nor doth it mention this as their end and use.

Quest. 26. Doth not Peter, Acts 2. 38, 39. exhort the Jews to baptize themselves and their Children, because the promise of Grace is to Believers and their Children ?

Ans. Those he then spake to were not then Believers ; and therefore the words, *Acts 2. 39.* cannot be understood of a promise to Believers and their Children as such, but the promise is to all, Fathers and Children, as called of God : nor are any exhorted to Baptism without fore-going repentance ; nor is the promise alledged as conferring right to Baptism, but as a motive to encourage them to hope for pardon, though they wished Christs blood to be on them and their Children.

Matth.

Matth. 27. 25. In like sort as *Joseph* did, *Gen. 50. 19, 20, 21.*

Quest. 27. *Are not the Children of Believers holy with Covenant-holiness, and so to be baptized, 1 Cor. 7. 14.*

Ans. There is nothing there ascribed to the faith of the Believer, but to the Marriage-relation, which was the only reason of their lawful living together, and of which alone it is true that all the Children of those Parents, whereof one is sanctified to the other, are holy, the rest unclean, that is, illegitimate.

Quest. 28. *Are not the Gentile-believers Children to be ingrafted by Baptism with their Parents, as the Jews Children were by Circumcision? Rom. 11. 16, 17.*

Ans. The ingrafting there is by giving Faith according to Election; and therefore not meant of Parents and Children by an outward Ordinance into the visible Church.

Quest. 29. *Are not Infants of Believers Disciples, by their Parents Faith to be Baptized? Mat. 28. 19. Acts 15. 10.*

Ans. No: For the Disciples there are only such as are made by Preaching the Gospel to them, nor are any termed Disciples, but those who heard and learned: and the putting the yoke, *Acts 15. 10.* was by teaching Brethren, *ver. 1.* and therefore the Disciples, *ver. 10.* not Infants.

Quest. 30. *Are not the Infants of believers*
visi-

visible members of the Christian Church, by a Law and Ordinance, by God's promise, to be God to them and their seed, and precept to dedicate them to God, unrepealed?

Ans. There is no such Ordinance or Law extant in Scripture, or deducible from the Law of Nature, nor are Infants any where reckoned as visible members of the Christian Church in the New Testament.

Quest. 31. Hath not God promised, Gen. 22. 16, 17, 18. to make every believer a blessing, so as to cast ordinarily Elect Children on Elect Parents, and thereby warranted Infant-Baptism.

Ans. The promise doth not pertain to any believers seed but *Abraham's*, who are *Heb. 6. 12, 13, 14, Gal. 3. 8, 9. Acts 3. 25.* expounded to be Christ and true believers only, who are to be baptized, not their Infants, till they themselves believe in their own persons.

Quest. 32. Did not Christ appoint, Mat. 28. 19. the Disciples to Baptize Children with Parents, as the Jews did Proselytes?

Ans. If the Jewish Baptism had been the pattern for Christian, the Apostles would have so practised, but their not so doing, shews they understood not it to be Christ's mind.

33. Is not the Infant-baptism sufficient if it be avouched at age?

Ans. It is not a sufficient discharge of their obedience to Christ's command, which requires each Person to be Baptized after his
own

own Repentance and believing in Christ, *Mark* 16. 16. *Mat.* 28. 19. *Acts* 2. 38. *Ephes.* 4. 5.

Quest. 34. *What is the chief end of Baptism.*

Ans. To testify the Repentance, Faith, Hope, Love, and Resolution of the Baptized to follow Christ, *Gal.* 3. 27. *Rom.* 6. 3, 4. *1 Cor.* 15. 29. calling upon the Name of the Lord, *Acts* 22. 16.

Quest. 35. *How came Infant-baptism to be common in the Christian Churches?*

Ans. As Infant-communion came from mistake of *John* 6. 53. So Infant-baptism began about the third Age of the Christian Church, from mistake of *John* 3. 5. the opinion of its giving Grace, and the necessity of it to save the Infant dying from perishing, and after *Augustins* time became common, which before was not so frequent.

Quest. 36. *Is there any evil in it?*

Ans. Infant-baptism tends much to harden People in presumption, as if they were Christians afore they know Christ, and hinders much the Reformation of Christian Churches, by filling them with ignorant and scandalous members, besides the great sin of profaning God's Ordinance.

Quest. 37. *Have not opposers of Infant-baptism, been wicked in the end?*

Ans. Blessed be God, experience proves the contrary, though some heretofore proved

se-

sedition, and entertained great errors.

Quest. 38. *Is there any good by Baptizing Persons at Age, which might not be, though Infant-baptism were continued?*

Ans. Yes, For thereby they would be solemnly engaged to adhere to Christ, which is a strong tye on the Consciences, when it is done by a Person understandingly, according to Christ's mind, besides the assurance thereby of Union and Conformity to Christ, and Righteousness and life by him, *Rom. 6. 3, 4. Gal. 3. 26. 1 Pet. 3. 21.*

Quest. 39. *What are Christians to do when they are Baptized?*

Ans. To associate together in Church-Communion, and to walk according to their engagement, in obedience to them, who are over them in the Lord.

Quest. 40. *Are Persons so joined to separate from those they have joined to upon defect in outward order and Ordinances, or variation from the Rule therein by Pastors or People?*

Ans. No, Unless the evil be such in Faith, Worship, or Discipline, as is not consistent with Christianity, or the estate of a visible Church, or is intolerable oppression, maintained with obstinacy, after endeavours to cure them, to which end each member should keep and act in his station.

FINIS.













